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THE DELIGHTS OF WISDOM

PERTAINING TO

CONJUGIAL LOVE

AFTER WHICH FOLLOW

THE PLEASURES OF INSANITY

PERTAINING TO

SCORTATORY LOVE

BY

EMANUEL SWEDENBORG

A SWEDE

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(18) That married partners, according to the above mentioned conjunctions, become one man more and more.....(n. 177).

(19) That they who are in love truly conjugial feel themselves a united man, and as one flesh .....(n. 178).
(20) That love truly conjugial regarded in itself is a union of souls, a conjunction of minds, and an effort to conjunction in bosoms, and thence in the body .....(n. 179).
(21) That the states of this love are innocence, peace, tranquillity, inmost friendship, full confidence, and mutual desire of heart to do each other every good; and from these come blessedness, happiness, joy, pleasure, and from their eternal fruition, heavenly felicity.....(n. 180).
(22) That these things can by no means be except in the marriage of one man with one wife .....(n. 181).

On the Change of State of the Life by Marriage, with Men and with Women.....(n. 184–206).

(1) That the state of man's life is continually changing, from infancy even to the end of life, and afterwards to eternity (n. 185).
(2) That in like manner the internal form of man changes, which is that of the spirit .....(n. 186).
(3) That these changes are of one kind with men, and of another kind with women; because men are by creation forms of knowledge, intelligence, and wisdom, and women are forms of the love of these with men.....(n. 187).
(4) That with men there is elevation of the mind into superior light; and with women there is elevation of the mind into superior heat; and that the woman feels the delights of her heat in the man's light .....(n. 188, 189).
(5) That the states of life, with men and with women, are of one kind before marriage, and of another kind after marriage (n. 190).
(6) That with married partners the states of life after marriage are changed, and succeed one after another according to the conjunctions of their minds by conjugial love .....(n. 191).
(7) That marriages also induce other forms upon the souls and minds .....(n. 192).
(8) That the woman is actually formed into a wife, according to the description in the Book of Creation .....(n. 193).
(9) That this formation is effected by the wife, in secret ways; and that this is meant by the woman being created while the man slept.....(n. 194).
(10) That this formation by the wife is effected by the conjunction of her will with the internal will of the man .....(n. 195).
(11) To the end that the wills of both may become one, and thus that the two may be made one man.....(n. 196).
(12) That this formation is effected through the appropriation of the husband's affections.....(n. 197).

(13) That this formation is effected through the reception of propagations of the soul of the husband, with the delight arising from the fact that she wills to be the love of her husband's wisdom .....(n. 198).
(14) That the virgin is thus formed into a wife, and the young man man into a husband .....(n. 199).
(15) That in the marriage of one man with one wife between whom there is love truly conjugial, the wife becomes more and more a wife, and the husband more and more a husband..(n. 200).
(16) That thus also their forms are successively perfected and ennobled from the interior .....(n. 201).
(17) That the offspring born of two who are in love truly conjugial derive from their parents the conjugial of good and truth, from which they have an inclination and faculty, if a son, for perceiving the things that are of wisdom, if a daughter, for loving what wisdom teaches.....(n. 202–205).
(18) That this comes to pass because the soul of the offspring is from the father, and its clothing from the mother ..(n. 206).

Universals concerning Marriages.....(n. 209–230).

(1) That the sense proper to conjugial love is the sense of touch (n. 210).
(2) That with those who are in love truly conjugial the faculty of becoming wise increases; but with those who are not in conjugial love it decreases .....(n. 211, 212).
(3) That with those who are in love truly conjugial the happiness of dwelling together increases; but with those who are not in conjugial love it decreases.....(n. 213).
(4) That with those who are in love truly conjugial conjunction of minds and therewith friendship increases; but with those who are not in conjugial love the latter with the former decreases .....(n. 214).
(5) That they who are in love truly conjugial continually will to be one man (*homo*); but they that are not in conjugial love will to be two .....(n. 215).
(6) That they who are in love truly conjugial look to the eternal; but reversely with those that are not in conjugial love (n. 216).
(7) That conjugial love resides with chaste wives; and yet their love depends on the husbands .....(n. 216*a*).
(8) That wives love the bonds of marriage if only the men love them .....(n. 217).
(9) That the intelligence of woman in itself is unassuming, refined, peaceful, yielding, gentle, and tender; but the intelligence of man, in itself, is grave, harsh, hard, daring, fond of unrestrained liberty .....(n. 218).
(10) That wives are in no excitation, as men are; but with them there is a state of preparation for reception.....(n. 219).

(11) That men have ability according to their love of propagating truths, and according to their love of performing uses (n. 220).
(12) That determinations are at the good pleasure of the husband (n. 221).
(13) That there is a conjugial sphere which flows in from the Lord through heaven into all things and everything of the universe, even to its ultimates .....(n. 222).
(14) That this sphere is received by the female sex, and through this is transmitted to the male sex .....(n. 223).
(15) That where there is love truly conjugial this sphere is received by the wife, and by the husband only through the wife (n. 224).
(16) That where there is no conjugial love this sphere is indeed received by the wife, but not by the husband through her (n. 225).
(17) That there may be conjugial love with one of the married partners, and not at the same time with the other..(n. 226).
(18) That there are various similitudes and various dissimilitudes, both internal and external .....(n. 227).
(19) That various similitudes can be conjoined, but not with dissimilitudes.....(n. 228).
(20) That the Lord provides similitudes for those who desire conjugial love; and if not given on earth, He provides them in the heavens .....(n. 229).
(21) That according to deficiency and loss of conjugial love man approaches the nature of a beast.....(n. 230).

Of the Causes of Colds, Separations, and Divorces in Marriages (n. 234–260).

(1) That there is spiritual heat and that there is spiritual cold; and spiritual heat is love and spiritual cold is deprivation of love .....(n. 235).
(2) That spiritual cold in marriages is disunion of souls and disjunction of minds, whence come indifference, discord, contempt, loathing, and aversion; which lead at length with many to separation from bed, chamber, and house ..(n. 236).
(3) That the causes of colds in their successions are numerous, some internal, some external, and some adventitious (n. 237).
(4) That the internal causes of colds are from religion (n. 238, 239).
(5) That of the internal causes of colds the first is the rejection of religion by both .....(n. 240).
(6) That the second of the internal causes of colds is, that one has religion and the other has not.....(n. 241).
(7) That the third of the internal causes of cold is, that one is of one religion and the other of another .....(n. 242).
(8) That the fourth of the internal causes of cold is, imbued falsity of religion .....(n. 243).

(9) That the causes above named are causes of internal cold, but with many not at the same time of external cold (n. 244, 245).
(10) That the external causes of cold are also numerous; and that of these the first is dissimilitude of dispositions and manners (n. 246).
(11) That the second of the external causes of cold is, that conjugial love is believed to be one with scortatory love, except that by law this is illicit and that is licit .....(n. 247).
(12) That the third of the external causes of cold is, a striving for pre-eminence between partners .....(n. 248).
(13) That the fourth of the external causes of cold is, no determination to any pursuit or business, whence comes wandering lust .....(n. 249).
(14) That the fifth of the external causes of cold is, inequality of station and condition in matters external .....(n. 250).
(15) That the causes of separations are also several.. .....(n. 251).
(16) That the first cause of legitimate separation is a vitiated condition of mind .....(n. 252).
(17) That the second cause of legitimate separation is a vitiated condition of the body .....(n. 253).
(18) That the third cause of legitimate separation is, impotence before marriage.....(n. 254).
(19) That adultery is the cause of divorce .....(n. 255).
(20) That there are also adventitious causes of cold, and that of these the first is, the being common, from being continually permitted .....(n. 256).
(21) That of the adventitious causes of cold the second is, that cohabitation with the married partner from covenant and law, seems constrained, and not free .....(n. 257).
(22) That of the adventitious causes of cold the third is, affirmation by the wife, and talk by her about love .....(n. 258).
(23) That of the adventitious causes of cold the fourth is, the thought of the man, by day and by night, about the wife, that she is willing; and on the other hand, the thought by the wife about the man, that he is not willing.....(n. 259).
(24) That as is the cold in the mind, so is it also in the body; and according to the increase of that cold the externals of the body also are closed.....(n. 260).

Of the Causes of Apparent Love, Friendship, and Favor in Marriages.....(n. 271–292).

(1) That in the natural world almost all can be conjoined as to external affections, but not as to internal affections if these disagree and appear.....(n. 272).
(2) That in the spiritual world all are conjoined according to internal affections, and not according to external unless these act with the internal as one .....(n. 273).

(3) That the affections according to which matrimony is commonly contracted in the world are external.....(n. 274).
(4) But that if there are not internal affections within, which conjoin the minds matrimony is loosened in the house..(n. 275).
(5) That nevertheless matrimony, in the world, is to continue to the end of life.....(n. 276).
(6) That in cases of matrimony in which internal affections do not conjoin, there are external affections which simulate internal, and which consociate .....(n. 277).
(7) That from these come apparent love, apparent friendship, and favor, between consorts .....(n. 278).
(8) That these appearances are conjugial simulations which are laudable, because useful and necessary .....(n. 279).
(9) That these conjugial simulations, with a spiritual man conjoined with a natural man, savor of judgment .....(n. 280).
(10) That these conjugial simulations, with a natural man savor of prudence, for various causes .....(n. 281).
(11) That they are for the sake of amendment, and for accommodation .....(n. 282).
(12) That they are for the sake of preserving order in domestic affairs, and for mutual aid .....(n. 283).
(13) That they are for the sake of unanimity in the care of infants, and in respect to children .....(n. 284).
(14) That they are for the sake of peace in the house.....(n. 285).
(15) That they are for the sake of reputation out of the house (n. 286).
(16) That they are for the sake of various favors expected from the consort, or from his or her kindred, and thus for fear of the loss of them.....(n. 287).
(17) That they are for the sake of having blemishes excused, and thus for avoidance of disgrace .....(n. 288).
(18) That they are for the sake of reconciliations.....(n. 289).
(19) That if on the part of the wife favor does not cease when faculty ceases with the man, there may spring up a friendship simulating conjugial friendship as they grow old (n. 290).
(20) That there are different kinds of apparent love and friendship between married partners of whom one is subjugated and is therefore subject to the other .....(n. 291).
(21) That there are infernal marriages in the world, between consorts who inwardly are the bitterest enemies and outwardly like most intimate friends... .....(n. 292).

Concerning Betrothals and Nuptials .....(n. 295–314).

(1) That selection belongs to the man, and not to the woman (n. 296).
(2) That the man ought to court and solicit the woman respecting marriage with him, and not the reverse .....(n. 297).

(3) That the woman ought to consult with her parents or those who are in the place of parents, and then deliberate with herself before she consents ..... (n. 298, 299).
(4) That after declaration of consent pledges are to be given (n. 300).
(5) That consent is to be strengthened and confirmed by a solemn betrothal ..... (n. 301).
(6) That by the betrothal each is prepared for conjugial love (n. 302).
(7) That by betrothal the mind of the one is conjoined to the mind of the other, so that a marriage of the spirit may be effected before that of the body takes place ..... (n. 303).
(8) That it is so with those who think chastely concerning marriages, but not with those who think unchastely about them (n. 304).
(9) That during the time of betrothal it is not permissible to be bodily conjoined ..... (n. 305).
(10) That when the time of betrothal is completed the nuptials ought to take place ..... (n. 306).
(11) That before the celebration of the nuptials a conjugial covenant is to be entered into in the presence of witnesses (n. 307).
(12) That the marriage ought to be consecrated by a priest (n. 308).
(13) That the nuptials ought to be celebrated with festivity (n. 309)
(14) That after the nuptials the marriage of the spirit becomes also of the body, and thus full ..... (n. 310).
(15) That this is the order of conjugial love, with its modes from its first heat to its first torch ..... (n. 311)
(16) That conjugial love precipitated without order and its modes, burns out the marrows and is consumed ..... (n. 312).
(17) That the states of mind of each, proceeding in successive order, flow into the state of marriage; and yet in one manner with the spiritual, and in another with the natural ..... (n. 313).
(18) Because there is a successive order and a simultaneous order, and the latter is from the former and according to it (n. 314).

Concerning Repeated Marriages ..... (n. 317–325).

(1) That whether to contract matrimony again after the death of a consort depends on the preceding conjugial love .... (n. 318).
(2) That whether to contract matrimony again after the death of a consort depends also on the state of marriage in which they had lived ..... (n. 319).
(3) That with those who had not love truly conjugial nothing stands in the way and hinders their contracting matrimony again ..... (n. 320).
(4) That those who have lived together in love truly conjugial do not wish to marry again, unless for reasons apart from conjugial love ..... (n. 321).

(5) That the state of marriage of a young man with a virgin is different from that of a young man with a widow (n. 322).
(6) Also, that the state of marriage of a widower with a virgin is different from that of a widower with a widow.....(n. 323).
(7) That the varieties and diversities of these marriages, as to love and its attributes, exceed all number.....(n. 324).
(8) That the state of a widow is more grievous than the state of a widower.....(n. 325).

Concerning Polygamy.....(n. 332–352).

(1) That there cannot be love truly conjugial except with one wife; consequently neither can there be true conjugial friendship, confidence, potency, and such a conjunction of minds that the two may be one flesh..... (n. 333, 334).
(2) That thus it is only with one wife that there can be the celestial beatitudes, the spiritual satisfactions, and the natural delights which from the beginning have been provided for those who are in love truly conjugial.....(n. 335).
(3) That all these cannot be given except by the Lord only; and and they are not given to others than those who come to Him alone, and live according to His commandments, (n. 336).
(4) Consequently, that there cannot be love truly conjugial except with those who are of the Christian Church.....(n. 337).
(5) That this is the reason why it is not permitted a Christian to marry more than one wife.....(n. 338).
(6) That if a Christian marries more than one wife he commits not only natural adultery, but also spiritual adultery...(n. 339).
(7) That the Israelitish nation were permitted to marry more wives than one because with them there was not a Christian Church, and they could not therefore have love truly conjugial .....(n. 340).
(8) That the Mahometans at this day are permitted to marry more wives than one because they do not acknowledge the Lord Jesus Christ to be one with Jehovah the Father, and thus as the God of heaven and earth, and therefore cannot receive love truly conjugial.....(n. 341).
(9) That the Mahometan heaven is outside the Christian heaven; and that it is divided into two heavens, a lower and a higher; and that none are elevated into their higher heaven but those who renounce concubines and live with one wife, and acknowledge our Lord as equal with God the Father, to whom is given dominion over heaven and earth.....(n. 342–344).
(10) That polygamy is lasciviousness..... .....(n. 345).
(11) That with polygamists there cannot be conjugial chastity, purity, and holiness.....(n. 346).

(12) That a polygamist, so long as he remains a polygamist, cannot become spiritual.....(n. 347).
(13) That polygamy is not a sin with those with whom it is from religion .....(n. 348).
(14) That polygamy is not a sin with those who are in ignorance concerning the Lord .....(n. 349, 350).
(15) That of these, they are saved, although polygamists, who acknowledge a God, and from religion live according to the civil laws of justice.....(n. 351).
(16) But that none from either of these heavens can be consociated with the angels in the Christian heavens.....(n. 352).

Concerning Jealousy .....(n. 357–379).

(1) That regarded in itself zeal is the fire of love burning (n. 358).
(2) That the burning or flame of that love, which is zeal, is a spiritual burning or flame, arising from an infestation and assault of the love.....(n. 359–361).
(3) That the zeal of a man is such as his love is, thus of one kind with him whose love is good, and of another kind with him whose love is evil.....(n. 362).
(4) That the zeal of a good love and the zeal of an evil love are alike in externals, but in internals they are altogether unlike.....(n. 363, 364).
(5) That the zeal of a good love, in its internals, conceals love and friendship; but that the zeal of an evil love in its internals conceals hatred and vindictiveness .....(n. 365, 366).
(6) That the zeal of conjugial love is called jealousy.....(n. 367).
(7) That jealousy is as a flaming fire against those who infest the love with a married partner; and that it is as a horrible fear of a loss of that love ....(n. 368).
(8) That there is spiritual jealousy with monogamists, and natural with polygamists.....(n. 369, 370).
(9) That jealousy with married partners who tenderly love each other is a just grief, from sound reason, lest conjugial love be divided and thus perish.....(n. 371, 372)
(10) That with married partners who do not love each jealousy is from several causes; with some from a variety of infirmities of mind .....(n. 373–375).
(11) That with some there is no jealousy, also from various causes (n. 376).
(12) That there is also jealousy for concubines, but not of such kind as for wives .....(n. 377).
(13) That there is jealousy also among beasts; and among birds (n. 378).
(14) That jealousy with men and husbands is of another kind than with women and wives.....(n. 379).

On the Conjunction of Conjugial Love with the Love of Infants (n. 385–414).

(1) That two universal spheres proceed from the Lord, for the conservation of the universe in the state created; one of these is the sphere of procreating, and the other the sphere of protecting what is procreated.....(n. 386).
(2) That these two universal spheres make one with the sphere of conjugial love and the sphere of the love of infants (n. 387).
(3) That these two spheres inflow into all things of heaven, and into all things of the world, universally and singly, from first things to last.....(n. 388-390).
(4) That the sphere of love of infants is a sphere of protection and support of those who cannot protect and sustain themselves.....(n. 391).
(5) That this sphere affects the evil as well as the good, and disposes every one to love, protect, and sustain his offspring, from his own love.....(n. 392).
(6) That this sphere principally affects the female sex, thus mothers; and the male sex, or fathers, from them.....(n. 393).
(7) That this sphere is also a sphere of innocence and peace (n. 394).
(8) That the sphere of innocence inflows into infants, and through them into the parents and affects them.....(n. 395).
(9) That it also flows into the souls of parents and conjoins itself with the same sphere with infants; and that it is insinuated especially by the touch.....(n. 396, 397).
(10) That in the degree in which innocence recedes with infants, affection also is remitted, and conjunction, and this successively even to separation.....(n. 398).
(11) That the rational state of innocence and peace with parents towards infants is, that they know and can do nothing of themselves, but from others, especially from the father and mother; and that this state successively passes away, as they know and are able to act of themselves and not from them (n. 399).
(12) That the sphere of the love of procreating progresses in order from the end through causes into effects, and forms periods, through which creation is preserved in the state foreseen and provided.....(n. 400, 401).
(13) That the love of infants descends, and does not ascend (n. 402).
(14) That wives have one state of love before conception and another after it, even to the bringing forth.....(n. 403).
(15) That conjugial love is conjoined with the love of infants with parents, by causes spiritual and hence natural.....(n. 404).
(16) That the love of infants is of one kind with spiritual married partners, and of another with natural.....(n. 405–407).

(17) That with the spiritual the love is from the interior or prior, but with the natural it is from the exterior or posterior (n. 408).
(18) That it is owing to this that the love exists with married partners who mutually love each other, and also with married partners who do not love each other at all .....(n. 409).
(19) That the love of infants remains after death, especially with women .....(n. 410).
(20) That infants are educated by them under the auspices of the Lord, and increase in stature and in intelligence, as in the world.....(n. 411, 412).
(21) That it is there provided by the Lord that the innocence of infancy with them becomes the innocence of wisdom (n. 413, 414).

THE PLEASURES OF INSANITY AS TO SCORTATORY LOVE.

On the Opposition of Scortatory Love and Conjugial Love (n. 423–443).
(1) That the quality of scortatory love is not known unless the the quality of conjugial love is known .....(n. 424).
(2) That scortatory love is opposite to conjugial love .....(n. 425).
(3) That scortatory love is opposite to conjugial love just as the natural man, regarded in himself, is opposite to the spiritual man .....(n. 426).
(4) That scortatory love is opposite to conjugial just as the intermarriage of the evil and the false is opposite to the marriage of good and truth .....(n. 427, 428).
(5) That scortatory love is therefore opposite to conjugial love just as hell is opposite to heaven .....(n. 429).
(6) That the uncleanness of hell is from scortatory love; and that the cleanness of heaven is from conjugial love .....(n. 430).
(7) Likewise uncleanness in the church; and cleanness there,(n. 431).
(8) That scortatory love makes man more and more not man (*homo*), and man not a man (*vir*); and that conjugial love makes man more and more man (*homo*) and more and more a man (*vir*) .....(n. 432, 433).
(9) That there is a sphere of scortatory love, and a sphere of conjugial love .....(n. 434).
(10) That the sphere of scortatory love comes up out of hell, and that the sphere of conjugial love comes down from heaven (n. 435)
(11) That in each world these two spheres meet each other, but do not conjoin themselves ..... (n. 436).

(12) That between these two spheres there is an equilibrium, and in this is man ..... (n. 437).
(13) That man is able to turn himself to whichever sphere he pleases, but that in so far as he turns himself to the one he turns himself away from the other..... (n. 438).
(14) That each sphere carries delights with it ..... (n. 439).
(15) That the delights of scortatory love begin from the flesh, and that they are of the flesh even in the spirit; but that the delights of conjugial love begin in the spirit, and that they are of the spirit even in the flesh ..... (n. 440, 441).
(16) That the delights (*jucunditates*) of scortatory love are pleasures of insanity; and that the delights (*jucunditates*) of conjugial love are the delights (*delitiae*) of wisdom..... (n. 442, 443).

On Fornication ..... (n. 444–460).

(1) That fornication is of the love of the sex ..... (n. 445).
(2) That the love of the sex, from which is fornication, has its beginning when a youth begins to think and act from his own understanding, and the voice of his speech begins to become masculine ..... (n. 446).
(3) That fornication is of the natural man ..... (n. 447).
(4) That fornication is lust, but not the lust of adultery (n. 448, 449).
(5) That with some the love of the sex cannot without harm be totally restrained from going forth into fornication . (n. 450).
(6) That for this reason in populous cities brothels are tolerated (n. 451).
(7) That fornication is light in so far as it looks to conjugial love love and prefers it..... (n. 452).
(8) That the lust of fornicating is grievous in the degree that it looks to adultery ..... (n. 453).
(9) That the lust of fornicating is the more grievous as it inclines towards a desire for varieties, and towards a desire for defloration..... (n. 454).
(10) That the sphere of the lust of fornicating, as it is in its beginning, is intermediate between the sphere of scortatory love and the sphere of conjugial love, and makes the equilibrium (n. 455).
(11) That care should be taken lest by immoderate and inordinate fornications conjugial love should be destroyed.... (n. 456).
(12) Inasmuch as the conjugial of one man with one wife is the precious treasure of human life, and the repository of the Christian religion ..... (n. 457, 458).
(13) That with those who for various causes cannot yet enter into marriage, and on account of salacity cannot control their lusts, it is possible that this conjugial may be preserved if the love of the sex be confined to one mistress..... (n. 459).

(14) That pellicacy is to be preferred to wandering lust, if only it be not entered into with more than one; and not with a virgin or unravished woman; nor with a married woman; and if it be kept apart from conjugial love.....(n. 460).

On Concubinage .....(n. 462–476)

(1) That there are two kinds of concubinage, which differ very greatly from each other; one conjointly with a wife; the other apart from a wife.....(n. 463).
(2) That concubinage conjointly with a wife is, to Christians, unlawful and detestable.....(n. 464).
(3) That it is polygamy, which by the Christian world is condemned, and ought to be condemned.....(n. 465).
(4) That it is scortation by which the conjugial which is the precious jewel of Christian life, is destroyed.....(n. 466).
(5) That concubinage apart from the wife, when engaged in for legitimate, just, and truly weighty causes, is not unlawful (n. 467).
(6) That the legimate causes of this concubinage are the legitimate causes of divorce while the wife is, nevertheless, retained at home.....(n. 468, 469).
(7) That the just causes of this concubinage are the just causes of separation from the bed.....(n. 470).
(8) That the weighty causes of this concubinage are real, and not real .....(n. 471).
(9) That the weighty causes are real which are from what is just (n. 472, 473).
(10) That weighty causes not real are such as are not from what is just, although from an appearance of what is just..(n. 474).
(11) That those who from legitimate, just, and really weighty causes are in this concubinage may at the same time be in conjugial love.....(n. 475).
(12) That while this concubinage lasts actual conjunction with the the wife is not lawful.....(n. 476).

On Adulteries, and the Kinds and Degrees of Them (n. 478–499).

(1) That there are three kinds of adulteries, simple, double, and triple .....(n. 479).
(2) That simple adultery is that of an unmarried man with the wife of another, or of an unmarried woman with the husband of another .....(n. 480, 481).
(3) That double adultery is that of a husband with the wife of another, or the converse .....(n. 482, 483).
(4) That triple adultery is that with blood relations.....(n. 484).
(5) That there are four degrees of adulteries, according to which the predications, inculpations, and after death, the imputations of them are made .....(n. 485).

(6) That adulteries of the first degree are adulteries of ignorance, committed by those who do not yet, or who cannot, take counsel of the understanding and thereby restrain them, (n. 486).
(7) That adulteries committed by such are mild .....(n. 487).
(8) That adulteries of the second degree are adulteries from lust, which are committed by those who indeed are able to consult the understanding, yet, for contingent causes at those moments cannot.....(n. 488).
(9) That adulteries committed by these are imputable according as the understanding afterwards favors them, or does not favor them.....(n. 489).
(10) That adulteries of the third degree are adulteries of the reason, committed by those who by the understanding confirm that they are not evils of sin.....(n. 490).
(11) That adulteries committed by these are grievous according to their confirmations.....(n. 491).
(12) That adulteries of the fourth degree are adulteries of the will, committed by those who regard them as allowable and pleasing, and not of so much account as to make it worth while to consult the understanding about them .....(n. 492).
(13) That adulteries committed by these are most grievous, and are imputed to them as evils of purpose; and they are deeply seated as guilt.....(n. 493).
(14) That adulteries of the third and the fourth degree are evils of sin according to the measure and the quality of the understanding and the will in them, whether they are committed in act or are not committed in act.....(n. 494).
(15) That adulteries from purpose of the will, and adulteries from confirmation of the understanding render men natural, sensual, and corporeal .....(n. 495, 496).
(16) And this to such a degree that they cast away from them all things of the church and of religion.....(n. 497).
(17) That nevertheless they are still possessed of human rationality, like others.....(n. 498).
(18) But that they use this rationality when they are in externals, but when in their internals they abuse it .....(n. 499).

On the Lust of Defloration .....(n. 501–505).

(1) Respecting the state of a virgin or of a woman before marriage, and after marriage .....(n. 502).
(2) That virginity is the crown of chastity, and the token of conjugial love.....(n. 503).
(3) That defloration without the purpose of marriage is the infamous act of a robber.....(n. 504).
(4) That the lot after death of those who have confirmed with themselves that the lust of defloration is not an evil of sin is grievous.....(n. 505).

On the Lust of Varieties.....(n. 506–510).

(1) That by the lust of varieties is meant, the lust of scortation altogether unrestrained.....(n. 507).
(2) That this lust is a love of the sex and at the same time a loathing of it.....(n. 508).
(3) That this lust altogether annihilates conjugial love with them (n. 509).
(4) That their lot after death is miserable, since the inmost of life is wanting in them .....(n. 510).

On the Lust of Violation .....(n. 511, 512).

On the Lust of Seducing Innocences.....(n. 513, 514).

On the Correspondence of Scortations with the Violation of Spiritual Marriage.....(n. 515–520).

On the Imputation of each Love, Scortatory and Conjugial (n. 523–531).

(1) That to every one after death is imputed the evil in which he is; likewise the good.....(n. 524).
(2) That the transcription of the good of one into another is impossible .....(n. 525).
(3) That imputation, if such a transcription is meant by it, is an idle word. .....(n. 526).
(4) That the evil of every one is imputed according to the quality of his will, and according to the quality of his understanding (n. 527–529).
(5) That in this wise scortatory love is imputed to any one (n. 530).
(6) That conjugial love is imputed to any one in like manner (n. 531).

The Delights of Wisdom

PERTAINING TO

Conjugial Love.

PRELIMINARIES.

THE JOYS OF HEAVEN AND NUPTIALS THERE.

1. I foresee that many who read the following Relations and those after the chapters will believe they are fictions of the imagination; but I declare in truth that they are not fictions, but things actually done and seen. Nor were they seen in any state of the mind asleep, but in a state of full wakefulness. For it has pleased the Lord to manifest Himself to me, and to send me to teach the things that will belong to the New Church which is meant by the New Jerusalem in the *Apocalypse*. To this end He has opened the interiors of my mind and spirit, whereby He has given me to be in the spiritual world with angels and at the same time in the natural world with men, and this now for five and twenty years.

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2. I once saw an angel flying beneath the eastern heaven with a trumpet in his hand and to his mouth; and he sounded it to the north, to the west, and to the south. He was clad in a robe that waved behind him as he flew, and was girt about with a band flashing and sparkling as with rubies and sapphires. He flew downwards and descended slowly to the earth not far from where I was. As he touched the ground he stood upon his feet and walked to and fro; and then, seeing me he directed his steps toward me. I was in the spirit, and in that state was standing on a hill in the southern quarter. And when he came near I spoke to him, and asked:

"What is to come to pass now? I heard the sound of your trumpet and saw you descending through the air."

The angel answered, "I am sent to call together the men most renowned for learning, of most penetrating genius, and most eminent reputation for wisdom, from the countries of the Christian world who are dwelling on this continent, that they may assemble on the hill where you now are, and from the heart express their minds as to what they had thought, understood, and conceived in the world, respecting *Heavenly Joy* and *Eternal Happiness*. The reason of my being sent was this: Certain new-comers from the world admitted into our heavenly society, which is in the east, have told us that not even one in the whole Christian world knows what heavenly joy and eternal happiness are, nor therefore what heaven is. This my brethren and companions greatly wondered at, and they said to me, 'Go down, call together, and assemble the wisest in the world of spirits' (in which all mortals are first gathered after their departure from the natural world) 'so that from the mouth of many we may make sure whether it is true that there is among Christians such thick darkness and dense ignorance of the future life.'" And he said, "Wait a little, and you will see companies of the wise flocking hither. The Lord will provide them an edifice of assembly."

I waited, and lo! after half an hour I beheld two companies from the north, two from the west, and two from the south; and as they came they were conducted by the angel with the trumpet to the edifice provided, and took the places assigned them there according to the quarter from whence they came. There were six companies or groups. A seventh, from the east, was not seen by the others on account of the light. When they were assembled the angel disclosed to them the reason of their being called together, and requested that the companies would in order express their wisdom respecting *Heavenly Joy* and *Eternal Happiness*. And each company then gathered themselves into a circle, turned face to face, that they might recall this subject according to the ideas received in the former world, and now consider it, and after consideration and consultation present their conclusion.

3. The first company, which was from the north, after consultation said, "Heavenly joy and eternal happiness are one with the very life of heaven; and therefore every one who

enters heaven, as to life enters into its festivities, just as one who goes to a wedding enters into its festivities. Is not heaven above us before our eyes and thus in a place? And there, and only there, are bliss upon bliss and pleasures upon pleasures. Into these a man is admitted when he enters heaven, as to every perception of the mind and every sensation of the body, from the fulness of the joy of that place. Heavenly happiness then, which is also eternal, is nothing else than admission into heaven, and admission by Divine Grace."

When they had said this, the other company from the north, from their wisdom expressed this opinion: "Heavenly joy and eternal happiness are nothing but most delightful companionship with angels and sweetest converse with them, whereby the countenance is kept continually expanded with joy and the faces of the whole company are wreathed in smiles of gladness, from the courteous discourse and pleasantry. What are heavenly joys but the variations of such pleasures to eternity?"

The third company, which was the first of the wise from the western quarter, from the thoughts of their affections, declared: "What are heavenly joy and eternal happiness but feastings with Abraham, Isaac, and Jacob, upon whose tables will be rich and delicate viands, with generous and noble wines; and after the feasts, sports and dances of youths and maidens, tripping to the measures of symphonies and flutes, with intervening singing of sweetest songs; and then at evening there will be dramatic representations, and after these feastings again, and so on every day to eternity."

After this utterance the fourth company, which was the second from the western quarter, announced their opinion, saying, "We have cherished many ideas respecting heavenly joy and eternal happiness, and have considered various joys, and compared them with each other, and have come to the conclusion that heavenly joys are paradisal joys. What else is heaven but a paradise, whose extent is from east to west and from south to north, wherein are fruit trees and delightful flowers, and in the midst of them the magnificent tree of life, about which the blessed will sit, eating fruits of de-

licate flavor, and adorned with wreaths of flowers of sweetest fragrance? And as these with the breath of perpetual spring come forth and forth again from day to day, with infinite variety, and as by their perpetual birth and blossom, and by the constant vernal temperature, their spirits are continually renewed, they cannot but inspire and breathe out new joys from day to day. And hence they return to the flower of their age, and thereby to the primeval state in which Adam and his wife were created, and thus they are brought again into their paradise translated from earth to heaven."

The fifth company, which was the first of the gifted from the southern quarter, said, "Heavenly joy and eternal happiness are none other than super-eminent dominion, with boundless wealth, and consequent more than regal magnificence, and more than illustrious splendor. That the joys of heaven and their continual fruition, which is eternal happiness, are these, we have perceived clearly from those who had acquired them in the former world; and from the fact, moreover, that the blessed in heaven are to reign with the Lord, and are to be kings and princes, because they are the sons of Him who is King of kings and Lord of lords, and are to sit upon thrones, and the angels will minister unto them. We have gained a conception of the magnificence of heaven from the fact that the New Jerusalem, by which the glory of heaven is portrayed, is to have gates each of one pearl, and streets of pure gold, and a wall with foundations of precious stones; consequently that every one received into heaven has his own palace, resplendent with gold and precious things; and dominion in successive rank one above another. And as we know that joys and inborn happiness are inherent in such things, and that they are God's promise which cannot be broken, we are unable to deduce the most happy state of heavenly life from any other source."

After this the sixth company, which was the second from the southern quarter, lifted up their voice and said, "The joy of heaven and its eternal happiness are none other than the perpetual glorification of God, a solemn festival continuing to eternity, and most blessed worship, with songs and jubilee; and thus a constant uplifting of the heart to God, with full

trust in His acceptance of prayers and praises for the Divine bounty of their beatitude."

Some of this company added that this glorification would be attended with magnificent illuminations and most fragrant incense; and with processions of great pomp, a chief pontiff with great sound of the trumpet going before, primates and key-bearers great and small following him, and after them men carrying palms and women with golden images in their hands.

4. The seventh company, not visible to the others on account of the light, was from the east in heaven. They were angels from the same society whence the angel with the trumpet came. When they heard in their heaven that not a single person in the Christian world knew what the joy of heaven and eternal happiness are, they said one to another, "This certainly is not the truth. There cannot be such thick darkness and such mental stupor among Christians. Let us then go down and hear whether it is the truth, for if true it is indeed marvellous." These angels then said to the angel with the trumpet, "You know that every man who had desired heaven, and had any definite thought about the joys there, is introduced after death into the joys of his imagination; and that when they have experienced what those joys are, that they are according to the vain conceits of their mind, and according to their delirious phantasies, then they are led out of them and instructed."

This is done in the world of spirits, in the case of the most of those who in the former life have meditated about heaven, and have formed some conclusion respecting the joys there, even so far as to desire them.

Having heard these words the angel with the trumpet said to the six companies called together from the wise of the Christian world, "Follow me, and I will lead you into your joys, and so into your heaven."

5. Having said this the angel went before and was followed, first by the company of those who had persuaded themselves that heavenly joys consisted solely of most delightful companionship and most agreeable conversation. The angel brought them to companies in the northern quarter, of those who in the former world had the same conception of the joys of heaven.

There was a spacious house in which such were gathered. There were more than fifty rooms in the house, distinguished according to the various kinds of conversation. In some of the rooms they were talking about such things as they had seen and heard in public places and in the streets; in some they talked of the various loveliness of the fair sex, intermingled with pleasantries, which increased until the countenances of all in the company expanded with smiles of merriment; in other rooms they talked of the news about the court, about the ministries, state polity, various matters which had become known from privy councils, together with reasonings and conjectures respecting the events; in others, they talked of business; in others, on literary subjects; in others, of such things as pertain to civil prudence and to moral life; in others, about ecclesiastic affairs, and the sects; and so on. It was given me to look into this house; and I saw them running about from room to room, seeking companionships of their affections and thence of their joys. And among these companionships I observed three kinds; some panting as it were to speak, some longing to make inquiries, and others eager to hear. There were four entrances to the house, one towards each quarter; and I noticed that many left the companies and were hastening to get out. I followed some of them to the eastern door, and saw several sitting near it with sad countenances; and I approached and asked why they were sitting in such sadness. They answered, "The doors of this house are kept closed to those who wish to go out; and it is now the third day since we entered, and we have lived the life of our desire for company and conversation, and are utterly wearied with continual talking, insomuch that we can scarcely bear to hear the murmur of their sound. From irksomeness therefore we came to this door and knocked, but are answered that, 'The doors of this house are not opened for going out, but for coming in. Remain, and delight in the joys of heaven.' From which answer we infer that we must continue here to eternity. This is the cause of the sadness that has entered our minds; and now our hearts begin to be oppressed and anxiety arises."

The angel then spoke to them, and said, "This state is the death of your joys, which you believed to be alone heavenly

although in truth they are but the accessories of heavenly joys." And they asked the angel:

"What then is heavenly joy?"

To which the angel replied in these few words:

"It is the delight of doing something that is useful to ourselves and to others; and the delight of use derives its essence from love and its existence from wisdom. The delight of use springing from love by wisdom is the life and soul of all heavenly joys. There are most joyous companionships in the heavens, which gladden the minds of angels, amuse their spirits, fill their bosoms with delight, and revive their bodies; but they enjoy these delights when they have performed the uses of their employments and occupations. From these are the soul and life in all their joys and pleasures; but if you take away this soul or life the accessory joys successively become no joys, but become at first indifferent, then as if frivolous, and finally bring sadness and anxiety." When these words had been said the door was opened, and those sitting near sprang out and fled to their homes, every one to his employment and to his occupation, and revived.

6. After this the angel addressed those who had induced upon themselves the idea that the joys of heaven and eternal happiness consisted in feastings with Abraham, Isaac, and Jacob, and after the feasts sports and public shows, and then feasts again, and so on to eternity. And he said to them:

"Follow me, and I will bring you into the felicities of your joys."

And he led them through a grove to a level place covered with a floor, on which tables were placed, fifteen on one side and fifteen on the other.

And they asked, "Why so many tables?"

The angel answered, "The first table is that of Abraham, the second that of Isaac, the third that of Jacob; and next to these in order are the tables of the twelve apostles. On the other side is the same number of tables, those of their wives; the first three are those of Sarah the wife of Abraham, Rebecca the wife of Isaac, and Leah and Rachel the wives of Jacob; and the other twelve are those of the wives of the twelve apostles."

After some delay all the tables appeared to be filled with dishes of food, and the little spaces between them were ornamented by small pyramids with sweetmeats. The guests stood around them in expectation of seeing the hosts of the tables. They who were expected were shortly seen to enter, in order of procession from Abraham to the last of the apostles; and presently each approached his own table, and reclined upon a couch at its head. And from their places they said to those that stood around, "Recline ye also with us." And they did so, the men with the Fathers, and the women with their wives; and they ate and drank in joy and with veneration.

After the feast the Fathers went out, and then began the sports, the dances of youths and maidens, and after them the public shows.

These being ended they were invited to feast again, but with the condition that they were to eat on the first day with Abraham, on the second with Isaac, on the third with Jacob, on the fourth with Peter, on the fifth with James, on the sixth with John, on the seventh with Paul, and with the rest in order to the fifteenth day; from which again the festivities would be renewed in the same order, changing seats, and so on to eternity.

After this the angel called together the men of the company and said to them, "All those whom you saw at the tables had been in similar imaginary thought with yourselves concerning the joys of heaven and eternal happiness therefrom; and such mock festivities were provided and were permitted by the Lord to the end that they may themselves see the vanity of their ideas, and thereby be led out of them. The chief men whom you saw at the head of the tables were old men playing a part, most of them rustics, who being bearded and of some wealth were prouder than others, upon whom was induced the phantasy that they were these ancient Fathers. But follow me into the ways leading out of this place of discipline."

And they followed and saw some fifty here and fifty there who had filled their bellies with food even to nausea, and were longing to return to the familiar scenes of their homes, some to their public offices, some to their merchandise, and some to their labor. But many were detained by the keepers of the

grove, and were asked about their days of feasting, and whether they had yet eaten at the table with Peter and with Paul, and if they were going away before they had done so? For as this would be unbecoming, it would be to their shame. But most of them answered, "We are sated with our joys; food has become insipid to us; we have lost relish for it; our stomachs loathe it; we cannot bear to taste it. We have dragged on some days and nights in this luxury, and beg earnestly that we may be permitted to go away." And being allowed to go, they with rapid pace and panting breath fled to their homes.

The angel then called together the men of the company, and on the way gave them this instruction concerning heaven: "In heaven, as in the world, there are foods and drinks, there are festive meals and banquets; and with the principal persons there are tables spread with sumptuous delicacies, with choice and delicious viands, wherewith they are exhilarated and refreshed in spirit. And there are also sports and exhibitions, and entertainments of music and song; and all these in the highest perfection. And such things give them joys, but not happiness. This must be within the joys, and thence from the joys. Happiness within joys makes them joys indeed. It enriches and sustains them, that they do not become worthless nor disdained. And this happiness every one has from the performance of use in his employment. There is a certain latent vein within the affection of the will of every angel which draws the mind on to do something. By this the mind tranquillizes and satisfies itself. This satisfaction and this tranquillity induce a state of mind receptive of the love of use from the Lord. And from the reception of this comes heavenly happiness, which is the life of their joys before mentioned. Heavenly food in its essence is nothing else than love, wisdom, and use together, that is, use from love by wisdom. Wherefore, in heaven, food for the body is given to every one according to the use that he performs, sumptuous to those who are in eminent use, moderate but of exquisite flavor to those in a medium degree of use, simple to those in inferior use, but none to the slothful."

7. After this he called to him the company of the wise, so-called, who made heavenly joys and eternal happiness therefrom to consist in super-eminent dominion and boundless

wealth, and in more than regal magnificence and more than illustrious splendor, because it is said in the Word, among other things, that they shall be kings and princes, and that they shall reign with Christ for ever, and be ministered unto by the angels, with many other things. The angel said to them:

"Follow me, and I will introduce you into your joys."

And he brought them in to a portico constructed with columns and pyramids. In front of it was a lower palace through which the way opened into the portico. Through this he introduced them. And lo! twenty here and twenty there were seen waiting. And then suddenly one appeared who personated an angel; and he said to them, "Through this portico is the way to heaven. Stay a little while and prepare yourselves; for the elder among you are to be kings, and the younger men princes."

When this was said there appeared by each column a throne, upon the throne a robe of silk, and upon the robe a scepter and a crown; and by each pyramid there appeared a chair of state, elevated some three cubits from the ground, and on the chair a chain with links of gold, and the ribbon of an order of knighthood joined at the ends with circlets of diamonds. And then it was proclaimed, "Go now, enrobe yourselves, be seated, and wait."

And immediately the elder men hastened to the thrones, and the younger to the chairs of state, and put on their robes and sat down. And then there appeared as it were a mist ascending from beneath, from inhaling which those sitting upon the thrones and chairs began to swell in the face and to be puffed up as to their chest and filled with the confidence that now they were kings and princes. The mist was an aura of the phantasy with which they were inspired. And suddenly young men flew to them, as if from heaven, and stood two behind each throne and one behind each chair of state, to minister. And then by turns some herald cried out, "Ye kings and princes, wait yet a little while. Your palaces are now being prepared in heaven. Courtiers with a retinue will presently come and conduct you in." They waited and waited until their spirits panted for breath and they were utterly wearied with eager longing.

After three hours heaven was opened above their heads, and angels looked down and having compassion on them said,

"Why do you sit so foolish, and take an actor's part? They have been playing tricks upon you, and have changed you from men to idols, because you have set your hearts upon the idea that you are to reign with Christ as kings and princes, and are to be ministered unto by the angels. Have you forgotten the Lord's words, that he who would be great in heaven must become a servant? Learn then what is meant by kings and princes, and by reigning with Christ, that it is to be wise and perform uses; for the kingdom of Christ, which is heaven, is a kingdom of uses. For the Lord loves all, and from love wills good to all, and good is use. And as the Lord does goods or uses mediately through the angels, and in the world through men, therefore to them that perform uses faithfully He gives the love of use and its reward, which is internal blessedness; and this is eternal happiness. In the heavens as on earth there is pre-eminent dominion and boundless wealth; for there are governments and forms of governments, and therefore there are greater and lesser powers and dignities. And those who are in the highest dignity have palaces and courts, which in magnificence and splendor excel the palaces and courts of emperors and kings on earth; and they are surrounded with honor and glory from the number of courtiers, ministers, and attendants, and the splendor of their apparel. But the highest among these are chosen from them whose heart is in the public welfare, and whose bodily senses only are in the grandeur of magnificence for the sake of obedience. And as it is for the public welfare that every one in a society as in a common body shall be of some use, and as every use is from the Lord, and is done by angels and men as if of themselves, it is plain that this is to reign with the Lord."

Hearing these words from heaven the mimic kings and princes descended from their thrones and chairs of state, threw down their scepters, crowns, and robes; and the mist wherein was the aura of phantasy departed from them, and a bright cloud overveiled them wherein was an aura of wisdom, whereby sanity was restored to their minds.

8. After this the angel returned to the house of assembly of the wise from the Christian world, and called those to him who had induced on themselves the belief that the joys of

heaven and eternal happiness are paradisal delights. He said to them, "Follow me, and I will bring you into paradise, your heaven, that you may enter into the blessedness of your eternal happiness."

And he led them through a lofty gateway formed of the interlacing boughs and branches of noble trees. After entering he led them about through winding ways from place to place. It was a paradise indeed, at the first entrance of the heaven to which they are sent who in the world had believed that the whole heaven is one paradise, because it is called paradise; and who had impressed upon themselves the idea that after death there is entire rest from labor, and that this rest is nothing else than breathing in the very soul of delights, walking upon roses, gladdened with most delicious juice of grapes, and celebrating festive banquets; and that this life is only found in a heavenly paradise. Being led by the angel they beheld a vast multitude of old and young men, and boys, and also women and girls, sitting three by three and ten by ten upon beds of roses, weaving garlands with which they adorned the heads of the aged, the arms of the young men, and twined as bands about the breasts of the boys; others plucking fruit from the trees and bearing it in osier baskets to their companies; others pressing into cups and genially quaffing the juice of grapes, cherries, and berries; others drawing into their nostrils the fragrance exhaled and diffused around from the flowers and fruits and fragrant leaves; others singing melodious songs with which they softly charmed the listeners' ears; others sitting by fountains, and turning into various forms the waters of the gushing stream; others walking about, talking and scattering pleasantries; others running, playing, and dancing, here in rhythm and there in circles; others entering into little garden-houses that they might repose on couches; and many other paradisal delights.

When they had seen these the angel led his attendants hither and thither through winding ways, and finally to some who were sitting in a most beautiful rose-bed surrounded by olive, orange, and citron trees, who nodding, were holding their hands to their cheeks, wailing and weeping. The attendants of the angel spoke to them, and said "Why do you sit thus?"

They answered, "It is now the seventh day since we came into this paradise. When we entered our minds seemed as if elevated into heaven, and admitted to the inmost happiness of its joys. But after three days this happiness began to grow dull and to decrease in our minds and become imperceptible, and so it came to be no happiness. And when our imaginary joys thus ended, we feared the loss of all the delight of our life, and became doubtful about eternal happiness, even whether there is any eternal happiness. Afterwards we rambled through paths and open places seeking the gate by which we entered; but we wandered round and round in circles.

"And we inquired of those we met: Some of them said, 'The gate cannot be found, because this paradisal garden is a spacious labyrinth, and is such that whoever thinks to go out enters more deeply in. Therefore you cannot but stay here to eternity. You are in the midst of it where all delights are in their center.'"

And they said further to the angel's attendants, "Here now have we sat for a day and a half; and as we are without hope of finding the way out, we have been resting ourselves on this bed of roses and we see around us an abundance of olives, grapes, oranges, and citrons; but the more we look at them the more our eyes tire with looking, our nostrils with smelling, and our taste with tasting. This is the reason of the sadness, lamentation, and weeping in which you see us."

Hearing this the angel of the company said to them, "This paradisal labyrinth is really an entrance to a heaven. I know the way out and will lead you forth."

At these words the sitters arose and embraced the angel, and with his company followed him. And the angel taught them by the way what heavenly joy is, and the eternal happiness therefrom, saying, "They are not the outward paradisal delights, unless at the same time there are within them the inward paradisal delights. The outward paradisal delights are only delights of the bodily senses, but the inward paradisal delights are delights of the affections of the soul. Unless these are in the former there is no heavenly life in them, for there is no soul in them; and every delight without its correspondent soul gradually grows feeble and torpid, and wearies the mind

more than labor. There are paradisal gardens everywhere in heaven, and the angels derive joys from them; but these joys are joys to them in so far as the delight of the soul is in them."

Hearing this they all inquired, "What is the delight of the soul, and whence is it?"

The angel responded, "The delight of the soul is from love and wisdom from the Lord; and as love is effective, and is effective through wisdom, the seat of both is therefore in the effect, and the effect is use. This delight flows into the soul from the Lord, and descends through the higher and the lower degrees of the mind into all the senses of the body, and fills itself full in them. Thence the joy becomes joy indeed, and becomes eternal, from the Eternal from whom it is. You have seen things paradisal; and I assure you that there is not a thing therein, not so much as a little leaf, that is not from the marriage of love and wisdom in use. If therefore a man is in this marriage he is in a heavenly paradise, and so is in heaven."

9. After this the angel guide returned again to the building, to those who had firmly persuaded themselves that heavenly joy and eternal happiness are a perpetual glorification of God and a festival continuing to eternity; because in the world they had believed that they should then see God, and because the life of heaven is called from the worship of God a perpetual sabbath.

The angel said to them, "Follow me, and I will introduce you into your joy."

And he brought them to a small city, in the midst of which was a temple, and all the houses were called sacred buildings. In this city they saw a gathering from every corner of the surrounding country; and among them a number of priests, who received the comers, saluted them, and taking them by the hand led them to the gates of the temple, and from thence into some of the buildings around the temple, and initiated them into the perpetual worship of God, saying:

"This city is an entrance court of heaven; and the temple of the city is the entrance to a very magnificent and spacious temple which is in heaven, where God is glorified in prayers and praises by the angels to eternity. The regulations, both

here and there, are, that they who come are first to enter the temple and abide there three days and three nights; and after this initiation are to go into the houses of the city, which are so many buildings consecrated by us, and go from building to building, and in communion with those assembled therein to pray, shout, and recite sermons:

"Take great care that you think nothing within yourselves and speak nothing with your companions, but what is holy, pious, and religious."

The angel then introduced his company into the temple, which was filled and crowded with many who in the world had been in great dignity, and with many of the common people also; and guards were stationed at the gates lest any one should go out before abiding there three days. And the angel said:

"This is the second day since these entered. Observe them, and you will see their glorification of God."

And they observed and saw most of them sleeping, and they that were awake were yawning and gaping; and some they saw—from the continual uplifting of their thoughts to God and no return of them into the body—as faces cut off from the body; for thus they appeared to themselves and thence also to others. Some looked wild in the eyes from their perpetual abstraction. In a word all were oppressed at heart and weary in spirit from tedium; and they turned away from the pulpit crying out:

"Our ears are stunned. End your preaching, we no longer hear a word, and are beginning to loathe the sound."

And then they arose and rushed in a body to the gates, broke them open, and pressed upon the guards and drove them away. Seeing this the priests followed, and clung close beside them, teaching and teaching, praying, sighing, and saying:

"Celebrate the festival! Glorify God! Sanctify yourselves! In this entrance court of heaven we will induct you into the eternal glorification of God in a most magnificent and spacious temple which is in heaven, and so into the enjoyment of eternal happiness."

But these entreaties were not understood and were scarcely heard by them, on account of their dullness from the two

days' suspension of mental activity and detention from their domestic and-out door affairs. But when they tried to tear themselves away from the priests, the priests seized them by their arms, and also by their garments, urging them to the buildings where they were to preach; but in vain, for they cried out, "Let us alone. We feel in our body as if we should drop down."

At these words, lo! four men appeared in bright white raiment and wearing miters. One of them in the world had been an archbishop, and the three others had been bishops. They had now become angels. They called the priests together, and addressing them said:

"We saw you from heaven with these sheep, and how you feed them. You feed them even to insanity. You do not know what is meant by the glorification of God. It means, to bring forth the fruits of love; that is, faithfully, sincerely, and diligently to do the work of one's employment—for this is of love to God and of love to the neighbor. And this is the bond of society and its good. By this God is glorified, and then by worship at stated times. Have you not read these words of the Lord:—

> Herein is my Father glorified, that ye bear much fruit. So shall ye become my disciples (*John* xv. 8).

You priests can be in the glorification of worship, because it is your office, and you have honor, glory, and recompense therefrom; but you no more than they could be in that glorification if there were not the honor, glory, and recompense connected with your office."

Having said this the bishops commanded the keepers of the gate that they should let all go in and all go out, "for there is a multitude who can think of no other heavenly joy than perpetual worship of God, because they have known nothing about the state of heaven."

10. After this the angel returned with his companions to the place of assembly, from which the companies of the wise had not yet departed, and called to him those there who believed that heavenly joy and eternal happiness are merely admission into heaven, and admission by Divine grace, and

that then they will have joy, as they in the world have who on festive days enter the palaces of kings, or to a wedding on being invited. The angel said to them:

"Remain here a while, and I will sound the trumpet, and there will come hither men famed for wisdom in the spiritual things of the church."

After some hours nine men came, each decked with laurel as a mark of his renown. The angel introduced them into the house of assembly in which all were present who had been called before. In their presence the angel addressed the laureled nine and said:

"I know that to you, by your wish and in furtherance of your idea, it was granted to ascend into heaven; and that you have returned into this lower or sub-celestial earth with full knowledge of the state of heaven. Relate therefore how heaven appeared to you."

They answered in order: and the first said, "From very early boyhood to the end of my life in the world my idea of heaven had been that it was a place of all blessedness, happiness, enjoyment, delightfulness, and pleasure; and that if I should be admitted there I should be surrounded with an aura of such felicities, and should breathe them in with full breast, as a bridegroom when he celebrates his nuptials and when he enters the bridal chamber with his bride. With this idea I ascended into heaven, and passed the first guards, and also the second; but when I came to the third, the officer of the guard addressed me and said:

'Who are you, friend?'

I answered, 'Is not this heaven? From the wish of my desire I have ascended hither. I pray you admit me.' And he did admit me.

And I saw angels in white raiment; and they came about me, and surveyed me, and murmured, 'Lo! this new guest is not clad in heavenly raiment.'

And hearing this I thought, 'This appears to me as with him of whom the Lord said that he had come in to the wedding not having a wedding garment.' And I said, 'Give me such raiment.'

And they smiled.

Then one came running from the court with the command: 'Strip him naked, cast him out, and throw his garments after him.' And so I was cast out."

The second in turn said, "I believed, as he did, that if only I could be admitted into the heaven which is above my head, joys would flow around me, and I should be animated by them to eternity. And I too obtained my wish. But the angels fled when they saw me, and said among themselves, 'What is this monster? How came this bird of night here?' And I actually felt changed from a man, although I was not changed. This feeling came from drawing in the heavenly atmosphere. But presently one came running from the court with the command that two servants should lead me out, and take me back by the way I came, even to my own home. And when I reached home I appeared to others and to myself as a man."

The third said, "The idea of heaven constantly with me was that from place, and not from love. Therefore when I came into this world I longed for heaven with a great longing; and seeing men ascending I followed them and was admitted, but not beyond a few steps. But when I would gladden my spirit according to my idea of the joys and beatitudes there, owing to the light of the heaven which was dazzling white as snow, the essence of which is said to be wisdom, a stupor came over my mind, and thence a thick darkness upon my eyes, and I began to rave. And presently, owing to the heat of heaven, which corresponded to its dazzling light, and the essence of which is said to be love, my heart palpitated, and I was seized with anxiety and racked with inward pain, and I threw myself on my back there upon the ground. And as I lay an attendant from the court came with the command to carry me gently away into my own light and heat. When I came into these my spirit and my heart returned to me."

The fourth said that he also had the idea of a place respecting heaven, and not an idea of love. He said:

"When I first came into the spiritual world I asked the wise whether one would be permitted to ascend into heaven. They told me that it was permitted to every one, but that they must take heed lest they be cast down. I smiled at this, and ascen-

ded, believing, as others do, that all in the whole world are capable of receiving the joys of heaven in their fulness. But in truth, as soon as I was in I almost lost my breath; and from pain and consequent torment in head and body, I prostrated myself on the ground, and writhed as a serpent before a fire. And I crawled to a precipice and cast myself down; and then by some standing below, I was taken up and carried to an inn, where my health was restored to me."

The other five also told wonderful things about their ascent into heaven, and compared the changes of the state of their life to the state of fishes when raised up out of the water into the air, and to the state of birds in the ether. And they said that after these severe expericnces they no longer had any desire for heaven, but only for common life with their like, wherever they are. And that they know that "In the world of spirits where we are, all are first prepared, the good for heaven and the evil for hell; that when they are prepared they see ways open for them to societies of their like, with whom they will dwell to eternity; and that then they enter these ways joyously, because they are the ways of their love."

All of the first convocation hearing these things, confessed that they too had no other idea of heaven than of a place, where with open mouth they would drink in circumfluent joys to eternity.

The angel with the trumpet then said to them, "You see now that the joys of heaven and eternal happiness are not the joys of a place, but of the state of a man's life; and that the state of heavenly life is from love and wisdom; and since the containant of these two is use, the state of heavenly life is from the conjunction of these in use. It is the same if it be said that it is charity, faith, and good works; for charity is love, faith is truth whence comes wisdom, and good works are use. Moreover there are places in our spiritual world as in the natural world; otherwise there would not be habitations and separate abodes. And yet place there is not place, but an appearance of place according to the state of love and wisdom, or of charity and faith. Every one who becomes an angel carries his heaven within him, because he carries the love of his heaven; for man is by creation the least effigy, image, and type

of the great heaven. The human form is nothing else. Each one therefore comes into the society of heaven whose form he is in an individual effigy. So that when he enters into that society he enters into a form corresponding to himself; thus, as it were, from himself he enters into that self, and as from that he enters into it within himself, and inhales its life as his own, and his own as its life. Each society is as something general; and the angels there are as similar parts whence this general body co-exists. Now, it follows from this that they who are in evils and thence in falsities, have formed an effigy of hell in themselves, and this in heaven is tormented by the influx and the violence of activity of opposite against opposite; for infernal love is opposite to heavenly love, and therefore the delights of the two loves clash with each other as enemies, and when they come together they destroy each other."

11. These things having been transacted a voice was heard from heaven, saying to the angel with the trumpet, "Choose ten out of the whole assembly and introduce them to us. We have heard from the Lord that He will prepare them so that for three days the heat and light, or the love and wisdom of our heaven will do them no harm."

And ten were chosen and followed the angel. And by a steep path they ascended a certain hill, and from this a mountain on which was the heaven of those angels, which had been seen by them before in the distance as an expanse among the clouds. And the gates were opened to them. And when they had passed the third gate the angel guide ran to the prince of that society, or of that heaven, and announced their coming. And the prince responded:

"Take some of my attendants and inform them that their coming is welcome to me; and bring them into my outer court, and assign to each his room with its bed-chamber; and take some of my courtiers and of my servants who will minister to them, and serve them at their pleasure." And it was done.

But when they were introduced by the angel they asked whether they would be permitted to go and see the prince. The angel answered, "It is now morning, and it would not be permitted before noon. Until then all are engaged in their offices and employments. But you are invited to dine, and

then you will sit at the table with our prince. Meanwhile I will conduct you into his palaee, where you will see magnificent and splendid things."

12. As they approached the palaee they surveyed it first from without. It was large, built of porphyry, with a substrueture of jasper, and before the entrance were six lofty eolumns of lapis lazuli. The roof was of plates of gold, the tall windows were of clearest crystal, and their frames also of gold. Then they were led into the palace and were conducted about from room to room, and saw ornaments of ineffable beauty, and on the ceilings decorations of inimitable earving. By the walls were silver tables inwrought with gold, and on them various utensils of precious stones and of entire gems in heavenly forms, many things which no eye on earth had seen, and such therefore as no one could bring himself to believe that there are in heaven. While they were in amazement at the sight of these magnificent things the angel said:

"Marvel not. The things that you see were made and fashioned by no angelic hand, but were formed by the Maker of the Universe, and bestowed as presents upon our prinee. Here then is the art of arehiteeture in its very art; and from the art here are all the rules of the art in the world."

The angel said further, "Yon may suppose that such things enchant onr eyes and infatuate them even that we believe them to be the joys of our heaven; but as our hearts are not in them they are only aceessory to the joys of our hearts. In so far therefore as we look upon them as aecessory, and as the workmanship of God, we contemplate the Divine omnipotence and benignity in them."

13. After this the angel said to them, "It is not yet noon, comc with me into the garden of our prince adjacent to the palaee." They went; and at the entranee he said:

"Behold the most magnifieent garden in this heavenly soeiety."

But they replied, "What do you say? There is no garden here. We sce only one trce; and among its branches and on its top fruit as if of gold, and leaves as of silver with their edges bedecked with emeralds, and under that tree little children with their nurses."

To this with inspired voice the angel said, "This tree is in the midst of the garden, and is called by us the tree of our heaven, and by some the tree of life. But go on, draw near, and your eyes will be opened, and you will see the garden."

They did so; and their eyes were opened, and they saw trees filled with delicious fruits, twined about with the tendrils of vines, their tops bending with fruit towards the tree of life in the midst. The trees were set in a continuous series, which ran out and onwards in endless circlings or gyres as of a perpetual spiral. It was a perfect spiral of trees, wherein kind after kind followed in succession according to the nobility of their fruits. The beginning of this gyration was separated by a considerable space from the tree in the midst; and the intervening space gleamed with a blaze of light wherefrom the trees of the spiral glowed with a graduated and continuous splendor from the first to the last. The first trees were the most excellent of all, luxuriant with exquisite fruits, and were called trees of paradise, never seen, because they do not and cannot exist in any country of the natural world; next came olive trees; after these trees with vines; then fragrant trees; and lastly trees whose wood is useful for timber. Here and there in this spiral or gyre of trees were seats formed by training and interlacing the young branches of the trees behind and enriched and adorned by their fruits. In this perpetual cycle of trees there were openings which led to gardens of flowers, and thence to lawns, laid out in beds and plots.

Seeing these things the angel's attendants exclaimed, "Lo! heaven in form! Whichever way we turn our eyes something heavenly, paradisal, flows in, which is ineffable."

The angel rejoiced at hearing this, and said, "The gardens in our heaven are all representative forms or types of states of heavenly blessedness in their origin; and it is because an influx of these states of blessedness uplifted your minds that you exclaimed, 'Lo! heaven in form.' But those that do not receive this influx see these paradises as nothing but forests. All who are in the love of uses receive the influx; but they who are in the love of glory and not from use do not receive it." Afterwards he explained and taught them what the several things in that garden represented and signified.

14. While they were thus engaged, a messenger came from the prince, who invited them to eat bread with him. And at the same time two of the court attendants brought garments of fine linen and said, "Put these on; for no one is admitted to the prince's table unless arrayed in the garments of heaven." And they made themselves ready, and accompanying their angel were led into an uncovered portico, an ambulatory of the palace, and awaited the prince; and there the angel brought them into intercourse with the great men and magistrates, who also were waiting for the prince. Within an hour, lo! the doors were opened, and by a wider door on the western side they saw him enter in the order and pomp of procession. Before him went the chief counselors, then chamberlains, and after them the chief men of the court. In the midst of these was the prince, and after him courtiers of various degree, and lastly guards, numbering in all a hundred and twenty. The angel standing before the ten new-comers, who now appeared from their apparel as inhabitants, approached the prince with them and reverently presented them; and the prince as he passed, without stopping, said to them, "Come with me to meat." And they followed into the dining-hall, and saw a table magnificently spread. In the middle of it was a high pyramid of gold, with a hundred small dishes in triple order upon its forms, on which were cakes, condensed must of wines, and other delicacies made of bread and wine together; and through the center of the pyramid there issued as it were a springing fountain of nectareous wine, the streams of which divided from the top of the pyramid and filled the cups. On either side of this high pyramid were various heavenly forms in gold, on which were dishes and plates filled with food of every kind. The heavenly forms that held the dishes and plates were forms of art from wisdom, such as in the world no art can devise and no words describe. The dishes and plates were of silver, graven all around in relief upon a plane with forms similar to their supports. The cups were of pellucid gems. Such was the furniture of the table.

15. And this was the apparel of the prince and of his ministers: The prince was clad in a long purple robe, embroidered with stars of the color of silver; under the robe he wore

a tunic of shining silk of violet color. This was open at the breast where the front part of a kind of belt was seen, bearing the badge of his society. The badge was an eagle on the top of a tree, brooding over her young. This was of shining gold in a circle of diamonds. The chief counselors were not very differently attired, but without the badge in place of which were graven sapphires pendent from the neck by a chain of gold. The courtiers were in togas of chestnut brown, into which were woven flowers encircling young eagles. The tunics under them were of opaline silk, as were also their breeches and stockings. Such was their apparel.

16. The chief counselors, chamberlains, and magistrates stood around the table, and at the beck of the prince folded their hands and together murmured an offering of praise to the Lord; and then, at a nod from the prince, they reclined upon the couches at the table.

And the prince said to the ten new-comers, "Recline yourselves also with me. See, there are your places." And they reclined. And the court attendants who before were sent by the prince to minister to them stood behind them. The prince then said to them, "Take each a plate from its circle, and then a little dish from the pyramid." And they took them; and lo! instantly new plates and dishes appeared set there in the place of them. And their cups were filled with wine from the fountain gushing out of the great pyramid, and they ate and drank. When they were moderately satisfied, the prince addressed the ten invited guests, and said:

"I have heard that on the earth which is beneath this heaven you have been called together to disclose your thoughts respecting the joys of heaven and the eternal happiness therefrom; and that you have declared your views differently, each according to the delights of his bodily senses. But what are the delights of the senses of the body without the delights of the soul? It is the soul which makes them delightful. The delights of the soul in themselves are imperceptible beatitudes; but as they descend into the thoughts of the mind, and from these into the sensations of the body they become more and more perceptible. In the thoughts of the mind they are perceived as states of happiness; in the sensations of the body as

delights; and in the body itself as pleasures. Eternal happiness comes of all these together. But the happiness from the last alone is not eternal but transitory, which comes to an end and passes away, and sometimes becomes unhappiness. You have seen now that all your joys are joys of heaven also, and are more exquisite than ever you could have thought; and yet these do not affect our minds interiorly. There are three things which flow as one from the Lord into our souls. These three as one, or this trine, are love, wisdom, and use. But the love and wisdom do not appear except in idea, because in the affection and thought of the mind only; but in use they appear really, because together in bodily act and work; and where they really exist they also subsist; and as love and wisdom exist and subsist in use, it is use which affects us; and use is the faithful, sincere, and diligent performance of the works of one's employment. The love of use, and from this love earnest activity in use, keeps the mind from dissipating itself, and from wandering about and drinking in all the lusts that with their allurements flow in from the body and from the world, through the senses, whereby the truths of religion and the truths of morality with their goods are scattered to all the winds. But earnest activity of the mind in use keeps and binds these together, and disposes the mind into a form receptive of wisdom from these truths; and then it thrusts aside the illusions and the mockeries of both falsities and vanities. But you will hear more on these subjects from wise men of our society whom I will send to you this afternoon."

When he had said this the prince arose, and with him the guests, and after a salutation of peace he bade their angel guide return them to their chambers, and to show them every courteous attention; and also that he should invite urbane and affable men to entertain them with conversation concerning the various joys of this society.

17. When they returned it was so done. And the men came who were invited from the city to entertain them with conversation about the various joys of the society; and after salutations, walking up and down they talked with them with much refinement. But their angel guide said,

"These ten men were invited into this heaven that they might see its joys, and thus gain a new conception of eternal happiness. Tell them, therefore, something about its joys which affect the senses of the body; after that wise men will come who will speak of some things that render these joys satisfying and happy." The men invited from the city then told them these things:

(1) There are days of festivity here appointed by the prince, that the mind may be relaxed from the weariness which is brought upon some by the zeal of emulation. On these days there are concerts of music with song in public places; and outside of the city are public games and shows. At such times orchestras are erected in the public places, surrounded by lattices thick with vines and hanging clusters, within which the musicians sit, at three elevations, with stringed instruments and wind instruments, of high and low tone, and loud and soft. On either side are singers, male and female; and they delight the citizens with most charming, melodious rejoicings and songs, in chorus and with solos, varying in character at intervals. These diversions continue there on such festive days from morning to noon, and afterwards until evening. (2) Besides this, every morning from out the houses around the public places are heard the sweetest songs of virgins and young girls—with which the whole city resounds. Each morning there is some one affection of spiritual love which they sing, that is, which is expressed by modifications or modulations of the voice in singing; and the affection is perceived in the singing as if the song were the affection itself. It flows into the souls of the listeners, exciting them into correspondence with it. Such is heavenly song. Those who sing say that the sound of their singing inspires and animates itself as it were from within, and is joyously exalted according as it is received by the listeners. This ended, the windows and also the doors of the houses on the public places are closed, and at the same time those of the houses on the streets, and the whole city is still, not a sound is anywhere heard, and no loiterers appear; all being ready then engage in the duties of their several occupations. (3) But at noon the doors are opened, and in some places in the afternoon the windows also,

and boys and girls are seen playing in the streets, their nurses and tutors sitting in the porches of the houses overseeing them. (4) At the sides in the extreme parts of the city are various games for boys and youths; there are games of running; games at ball; games with balls driven back and forth called tennis; trials of skill among the boys as to which are more and which less ready in speech, in action, and in perception, and to the more active some laurel leaves are given as a reward. And there are many other games for calling forth the latent abilities of boys. (5) Outside of the city there are also spectacular entertainments by players on the stage, representing the various virtues and excellencies of the moral life, among whom are also actors for the sake of comparison."

One of the ten asked, "Why for comparison?"

They answered, "No one of the virtues can be presented in its grace and excellence to the life, except by comparisons from the greatest of them to the least; the actors present their least even until they become none. But it is established by law that nothing of the opposite shall be exhibited, which is called dishonorable or unseemly, unless by metaphor and remotely as it were. The reason why it is so established is that nothing honorable or good of any virtue, passes by successive progression down to what is dishonorable and evil; but only to its least until it perishes; and when it perishes the opposite begins. And therefore heaven, where all things are honorable and good, has nothing in common with hell where all things are dishonorable and evil."

18. In the midst of this conversation an attendant came, and announced that by command of the prince eight wise men were present and desired to enter. Hearing this the angel went out, received them and brought them in. And then after the customary social formalities and proprieties the wise men conversed with them, first about the beginnings and the growths of wisdom, to which they joined various matters relating to its progress, saying, that with the angels wisdom has no limit nor end, but grows and is increased to eternity.

On hearing this the angel of the company said to the wise men, "Our prince at table spoke to these men about the seat

of wisdom, that it is in use. Speak also to them, if you please, on this subject." And they said:

"As first created man was imbued with wisdom and its love, not for himself, but that he might communicate it from himself to others. Hence it is inscribed in the wisdom of the wise that no one is wise and none lives for himself alone, but at the same time for others. From this comes society, which would not otherwise exist. To live for others is to perform uses. Uses are the bonds of society; which are as many as there are good uses, and uses are infinite in number. There are spiritual uses, which are of love to God and of love towards the neighbor; there are moral and civil uses, which are of the love of the society and the community in which a man resides, and of his companions and fellow-citizens among whom he dwells; there are natural uses, which belong to the love of the world and its necessaries; and there are uses of the body, which belong to the love of its conservation for the sake of the higher uses. All these uses are inscribed on man, and follow in order one after the other; and when they exist together one is within the other. They who are in the first uses, which are spiritual, are also in those that follow; and these are wise men. But those that are not in the first, and yet are in the second and thence in the following, are not so wise but only appear to be so from their outward morality and civility. They that are not in the first and second, but are in the third and fourth, are not at all wise; they in fact are satans because they love only the world, and themselves on account of the world. And they that are only in the fourth are the least wise of all; for they are devils, because they live for themselves alone, and if for others it is only for the sake of themselves. Every love, moreover, has its own delight, for love lives by this; and the delight of the love of uses is a heavenly delight which enters into the delights that follow in order, and in the order of succession exalts them and makes them eternal."

Then they enumerated some heavenly delights proceeding from the love of use, and said, "They are myriads of myriads, and they who enter heaven enter into them."

And in further discourses of wisdom respecting the love of use they passed the day with them until evening.

19. But towards evening there came a swift-footed messenger clothed in linen to the ten new-comers who accompanied the angel, and invited them to a wedding to be celebrated the following day; and the new-comers greatly rejoiced that they were also to witness nuptials in heaven. After this they were taken to one of the chief counselors, and supped with him. And after supper they returned and separated each to his own chamber, and slept until morning. And then awaking they heard the singing of maidens and of little girls from the houses around the public place, mentioned above. This time the affection of conjugial love was the subject of the song. Deeply affected and moved by its sweetness, they perceived a blessed pleasantness infused into their joys which exalted and renewed them.

When the time was come the angel said, "Make ready and array yourselves in the heavenly garments that our prince has sent for you." And they put them on, and lo! the garments shone as with a flaming light.

And they asked the angel, "Why is this?" He replied, "Because you are going to a wedding. With us at such a time garments are resplendent and become wedding garments."

20. After this the angel conducted them to the house of the nuptials and a porter opened the doors; and presently, being received within the threshold, they were saluted by an angel sent by the bridegroom, and were brought in and led to the seats assigned them. Soon afterwards they were invited into an ante-room of the bridal chamber, where they saw in the center a table on which was set a magnificent candlestick, with seven branches and sconces of gold; and against the walls hung silver lamps, which when lighted made the atmosphere appear as if it were golden. At the sides of the candlestick they saw two tables with loaves on them in triple order; and at the four corners of the room were tables on which were crystal cups. While they were looking at these things, lo! a door was opened from a room next to the bridal chamber, and they saw six virgins coming out, and after them the bridegroom and bride holding each other by the hand. And they led each other to an elevated seat which was placed opposite the candlestick, whereon they seated themselves, the bridegroom on the left

and the bride at his right hand; and the six virgins stood by the side of the seat next to the bride. The bridegroom was clad in a radiant purple robe and a tunic of shining linen; with an ephod on which was a plate of gold set around with diamonds; and on the plate a young eagle was engraved, the nuptial badge of that society of heaven; and on his head the bridegroom wore a miter.

But the bride wore a scarlet mantle, and under that an embroidered dress reaching from the neck to the feet; and below the breast a golden girdle; and on her head was a crown of gold set with rubies.

After they had thus sat down together, the bridegroom turned to the bride and placed on her finger a gold ring; and drew forth bracelets and a necklace of large pearls, and fastened the bracelets upon her wrists and the necklace about her neck, and said, "Accept these pledges." And as she took them he kissed her and said, "Now you are mine," and called her his wife. This done the guests cried out, "A blessing on you;" each exclaimed this by himself and then all together. One sent by the prince in his stead joined also in the cry. And at that moment the room was filled with an aromatic fragrance, a sign of blessing from heaven. The servants then took bread from the two tables beside the candlestick, and cups now filled with wine from the tables in the corners, and gave to each of the guests his bread and his cup, and they ate and drank. After this the husband and his wife arose, the six virgins with the silver lamps in their hands, now lighted, following to the threshold; and the married pair entered the bridal chamber, and the door was shut.

21. After this the angel guide spoke to the guests about his ten companions; telling them that by command he had introduced them, and had shown them the magnificence of the prince's palace, and the wonders there; that they had eaten with the prince at his table; and afterwards had conversed with their wise men.

And he asked, "May they be permitted to have some conversation also with you?" And they came and spoke with them.

And one of the wedding-guests, a wise man, asked, "Do you understand what these things signify that you have

seen?" They replied, "That they understood a little of them; and asked him then, why the bridegroom, now the husband, was arrayed in such apparel?"

He answered, "The bridegroom, now the husband, represented the Lord, and the bride, now the wife, represented the church, because in heaven nuptials represent the marriage of the Lord with the church. That is why he wore a miter on his head, and was arrayed like Aaron in a robe, a tunic, and an ephod; and why the bride, now the wife, wore upon her head a crown, and was attired in a mantle like a queen. But to-morrow they will be differently clad, for this representation lasts only to-day."

They asked again, "Since he represented the Lord, and she the church, why did she sit at his right hand?"

The wise man replied, "Because there are two things which make the marriage of the Lord and the church, love and wisdom, and the Lord is love and the church is wisdom, and wisdom is at love's right hand. For the man of the church has wisdom as if of himself, and as he becomes wise, he receives love from the Lord. Besides, the right hand signifies power, and the power of love is by wisdom. But as I said before, after the nuptials the representation is changed; for then the husband represents wisdom, and the wife the love of his wisdom. But this is not the prior, but a secondary love, which the wife has from the Lord through the wisdom of the husband The love of the Lord, which is the prior love, with the husband is the love of growing wise. Therefore after marriage both together, the husband and his wife, represent the church."

Again they asked, "Why did you men not stand beside the bridegroom, now the husband, as the six virgins stood beside the bride, now the wife?"

The wise man replied, "The reason is that we to-day are numbered among the virgins, and the number six signifies all, and what is complete." But they asked, "How is this?"

He answered, "Virgins signify the church, and the church is of both sexes, and therefore as respects the church also we are virgins. That this is so appears from these words in the *Apocalypse*:—

These are they that were not defiled with women, for they are virgins; and they follow the Lamb whithersoever He goeth (xiv. 4).

And because virgins signify the church, therefore the Lord likened it to 'ten virgins who were invited to the nuptials' (*Matt.* xxv. 1–13). And it is because the church is signified by Israel, Zion, and Jerusalem, that 'the virgin and daughter of Israel, of Zion, and of Jerusalem' is so often spoken of in the Word; and that the Lord describes His marriage with the Church by the words in *David*:—

Upon thy right hand did stand the queen in pure gold of Ophir. Her clothing is of wrought gold; she shall be brought unto the King in embroideries; the virgins, her companions, that follow her, shall come into the king's palace (*Ps.* xlv. 9–13–15)."

Afterwards they asked, "Whether it is not proper that a priest should be present and minister in these ceremonies?" The wise man answered, "It is proper on earth, but not in the heavens on account of the representation of the Lord Himself and the church. This is not known on earth. And even with us a priest ministers at betrothals, and hears, receives, confirms, and consecrates the consent. Consent is the essential of marriage; and the other things that follow are its formalities."

22. After this the angel guide went to the six virgins and told them also about his companions, and asked that they would favor them with their company. And they approached, but when they came near they suddenly withdrew and went into the women's apartment where their virgin friends also were. Seeing this the angel guide followed them and asked why they so suddenly withdrew without speaking to them.

And they replied, "We could not go near them."

He asked, "Why?" And they answered, "We do not know. But we perceived something that repelled us and drove us back. They must excuse us."

The angel returned to his companions and told them the answer, and added, "I surmise that you have not a chaste love of the sex. In heaven we love virgins for their beauty and loveliness of manner, and we love them exceedingly but chastely." His companions smiled at this, and said, "You have rightly guessed. Who is able to behold such beauty near and feel no desire?"

23. After this social festivity the wedding-guests all departed, and the ten men also, with their angel. It was late in the evening, and they retired to rest.

At dawn they heard a proclamation, "To-day is the Sabbath." And they arose, and asked the angel what that was. He answered, "It is for the worship of God which recurs at stated times and is proclaimed by the priests. It is celebrated in our temples, and continues about two hours. Come with me, therefore, if you like, and I will conduct you. And they made ready and went with the angel and entered. And lo! a large temple, capable of containing about three thousand, semi-circular, with benches or seats extending around in a continuous sweep, according to the form of the temple, the hinder seats more elevated than those before. The pulpit in front of them was a little back from the center. The door was behind the pulpit at the left. The ten new-comers went in with their angel guide, and the angel assigned them the places where they were to sit, saying to them, "Every one that enters the temple knows his place. He knows it from a something within and cannot sit elsewhere. If he sits in any other place he hears nothing and perceives nothing; and he also disturbs order, by reason of which disturbance the priest is not inspired."

24. When the congregation was assembled, the priest ascended the pulpit and preached a sermon full of the spirit of wisdom. The sermon was on the holiness of the Sacred Scripture, and on the conjunction of the Lord both with the spiritual world and the natural by means of it. In the state of illustration in which he was he fully proved that this Holy Book was dictated by Jehovah, the Lord; and that therefore He is in it, even so that He is the wisdom therein; but that the wisdom which is Himself therein, lies concealed beneath the sense of the letter, and is only opened to those who are in truths of doctrine and at the same time in goods of life, and so are in the Lord and the Lord in them. To the sermon he added a votive prayer, and descended.

The audience having departed, the angel requested the priest to speak a few words of peace with his ten companions; and he came to them, and they conversed for about half an hour.

He spoke of the Divine Trinity that it is in Jesus Christ in whom dwelleth all the fulness of the God-head bodily, according to the declaration of the Apostle Paul. And afterwards he spoke of the union of charity and faith, but he said the union of charity and truth, because faith is truth.

25. After an expression of thanks they went home. And there the angel said to them, "This is the third day since your ascent into the society of this heaven, and you were prepared by the Lord to remain here three days. The time is therefore come when we must separate. Put off then the garments sent you by the prince and put on your own." And as soon as they had put them on they were inspired with a desire to depart, and went away and descended, the angel accompanying them to the place of assembly. And there they gave thanks to the Lord that He had vouchsafed to bless them with knowledge and thence with intelligence respecting heavenly joys and eternal happiness.

26. Again I affirm in truth that these things were done and said as they are related, the former in the world of spirits which is intermediate between heaven and hell, and the latter in the society of heaven from which was the angel and guide with the trumpet. Who in the Christian world would have known anything about heaven, and about the joys and happiness there, a knowledge of which is also the knowledge of salvation, if it had not pleased the Lord to open to some one the sight of his spirit and show and teach them? That there are such things in the spiritual world is very plain from the things seen and heard by the Apostle John, which are described in the *Apocalypse;* as, that he saw in heaven the Son of man in the midst of the seven candlesticks; a tabernacle; a temple; an ark; an altar; a book sealed with seven seals; the book opened and horses going forth out of it; four animals about the throne; twelve thousand chosen out of every tribe; locusts coming up out of the bottomless pit; the dragon and his war with Michael; a woman that brought forth a son, a male, and fled into the wilderness because of the dragon; two beasts, one rising up out of the sea, another out of the earth; a woman sitting upon a scarlet beast; the dragon cast into a lake of fire and brimstone; a white horse;

and a great supper; a new heaven and a new earth; and the holy Jerusalem descending, described as to its gates, its wall, and its foundations; and the river of water of life; and trees of life, yielding their fruits every month; and many other things that were all seen by John, and seen while as to his spirit he was in the world of spirits and in heaven. And besides, the things that were seen by the apostles after the Lord's resurrection; and afterwards by Peter (*Acts* xi.); and things seen and heard by Paul; and those moreover which were seen by the prophets, as by Ezekiel, who saw four living creatures which were cherubim (i. x.); a new temple and a new land, and an angel measuring them (xl–xlviii.); and was carried away to Jerusalem and saw abominations there; and also into Chaldea, to the captivity (viii. xi.). Similar things also took place with Zechariah, who saw a man riding among myrtle trees (i. 8, *seq.*); and saw four horns; and then a man with a measuring line in his hand (i. 18–21; ii. 1, *seq.*); and saw a candlestick and two olive trees (iv. 2, *seq.*); and a flying roll and an ephah (v. 1–6); and four chariots and horses coming out from between two mountains (vi. 1, *seq.*). And likewise with Daniel, who saw four beasts coming up out of the sea (vii. 3, *seq.*); and a fight between a ram and a he-goat (viii. 2, *seq.*); and saw and spoke much with the angel Gabriel (ix. 20, *seq.*). And the servant of Elisha saw chariots and horses of fire round about Elisha, and saw them when his eyes were opened (2 *Kings* vi. 17). From these and many other things in the Word it is evident that the things which exist in the spiritual world appeared to many before and after the Lord's advent. Why wonder that they should appear now also, at the beginning of a church, or at the descent of the New Jerusalem from the Lord out of heaven?"

ON MARRIAGES IN HEAVEN.

27. That there are marriages in heaven cannot enter into the belief of those who think that man is a soul or spirit after death, and cherish an idea of the soul and spirit as of subtle ether or a breath of air; and who believe that man will not live as a man until after the last judgment-day; who in general know nothing about the spiritual world in which angels and spirits dwell, and therefore do not know where heaven and hell are. And because that world has been hitherto unknown, and it has been entirely unknown that the angels of heaven are men in perfect form—and infernal spirits also, but in imperfect form—for these reasons nothing could be revealed concerning marriages there. For men would have said, "How can a soul be conjoined with a soul, or a breath of air with a breath of air as consort with consort on earth?" and many things which the instant they were said would take away and dissipate belief in marriages there. But now, because many things have been revealed concerning that world, and what it is has been described in the work on *Heaven and Hell*, and also in the *Apocalypse Revealed*, it may be confirmed that there are marriages there, even by considerations addressed to the reason through the following propositions:—

(1) That man lives as a man after death.

(2) That a male is then a male and a female is a female.

(3) That with every one his own love remains after death.

(4) That especially the love of the sex, and with those that come into heaven, who are those that become spiritual on earth, conjugial love remains.

(5) These things fully confirmed by actual sight.

(6) That consequently there are marriages in the heavens.

(7) That spiritual nuptials are meant by the Lord's words that after the resurrection they are not given in marriage.

The exposition of these propositions follow now in their order.

28. (1) *That man lives as a man after death.* It has hitherto been unknown in the world that man lives as a man

after death, for the reasons just given above, and what is extraordinary is that it should be so even in the Christian world, where the Word is, and illustration therefrom respecting eternal life; and wherein the Lord Himself teaches that:—

All the dead are raised, and that God is not the God of the dead but of the living (*Matt.* xxii. 31–32; *Luke* xx. 37, 38).

And besides, as to the affections and the thoughts of his mind man is in the midst of angels and spirits, and is so consociated with them that if torn apart from them he would die. And it is still more extraordinary that this is unknown when it is considered that every man who has died, from the first creation, has come and comes to his own, or as it is said in the Word has been gathered and is gathered unto his fathers.* Moreover, man has a common perception, which is the same with the influx from heaven into the interiors of his mind, whereby he perceives truths interiorly in himself, and as it were sees them; and especially this truth, that he lives as a man after death, happy if he has lived well, unhappy if ill. For who does not think this, whilst he raises his mind a little above the body, and away from the thought that is nearest to his senses? which he does when inwardly he is in Divine worship, and when he lies upon the bed about to die and expects the end; likewise when he hears about the dead, and of their lot. I have related a thousand things about them, as, what was the condition of the brothers, consorts, and friends of some; and I have also written about the lot of the English, the Dutch, the Papists, the Jews, the Gentiles, and also of the lot of Luther, of Calvin, and Melancthon; and as yet I have never heard any one say: "How can their lot be such when they have not yet risen out of their sepulchres, for the last judgment has not yet taken place? Are they not in the mean time souls, which are breaths of air? and in a certain *Pu?* or somewhere?" By no one have I heard such things said, up to this time. Whence I may conclude that every one perceives within himself that he lives as a man after death. What man who has loved his wife, and his infants and children, does not say within himself when they are dying, or have died, if in thought he is elevated above

* *Judges* ii. 10; 2 *Kings* xxii. 20; *etc.*

the sensual things of the body, that they are in God's hand, and he will see them again after his own death, and will be conjoined with them again in a life of love and joy?

29. Who cannot see, from reason, if he is willing to see, that man after death is not a breath, of which there is no notion but as of a puff of wind, or of air or ether, and that this or in this is man's soul, which desires and expects to be conjoined with his body, so that he may enjoy the senses and their pleasures, as before in the world? Who cannot see that if it were so with man after death his state would be worse than that of the fishes and birds and animals of the earth, whose souls do not live, and therefore are not in such anxiety from desire and expectation? If after death man were such a breath and puff of wind, then must he either be flitting about in the universe, or according to the traditions of some, be reserved in a certain somewhere (*Pu*), or according to the Fathers in *limbo* until the last judgment. Who would not in reason conclude from this that they who have lived since the first creation—which is computed to be six thousand years—would still be in a like anxious state, and progressively in a more anxious state; for all expectation from desire causes anxiety and from time to time increases it. They would then either be still flitting about in the universe, or kept shut up in *Pu*, and thus be in extreme misery. So would it be with Adam and his wife; so with Abraham, Isaac, and Jacob; and with all others since that time. Hence it would follow that nothing would be so lamentable as to be born a man. But the Lord, who is Jehovah from eternity and the Creator of the universe, has provided the opposite of this; that the state of the man who conjoins himself with Him, by a life according to His commandments, is more blessed and happy after death than before it in the world; and that he is the more blessed and happy from the fact that man is then spiritual, and the spiritual man feels and perceives spiritual delight, which is pre-eminently above natural delight, for it exceeds it a thousand-fold.

30. That angels and spirits are men is evident from those seen by Abraham, by Gideon, and by Daniel and the prophets; and especially from those seen by John while he was writing the *Apocalypse*, and by the women also at the Lord's sepul-

chre. Yea, the Lord Himself was seen by the disciples after His resurrection. They were seen because the eyes of the spirit were then opened, and when these are opened angels appear in their own form, which is the human form. But when these eyes are closed, that is, are veiled with the sight of the eyes which derive their all from the material world, they do not appear.

31. But it is to be known that after death man is not a natural but a spiritual man; and yet that he appears to himself altogether similar, and so similar that he knows no otherwise than that he is still in the natural world. For he has a similar body, a similar face, similar speech, and similar senses, —because he has similar affection and thought, or a similar will and understanding. He is indeed not actually similar; for he is a spiritual and therefore an interior man. But the difference does not appear to him, because he cannot compare his state with his former natural state; for he has put that off and is in this. I have therefore often heard them say that they know no otherwise than that they are in the former world, with the only difference that they no longer see those whom they had left in that world, but see those who had departed from that world, or had died. But the reason why they now see these and not those is that they are not natural, but spiritual or substantial men, and the spiritual or substantial man sees the spiritual or substantial man, just as the natural or material man sees the natural or material man. But they do not see each other on account of the difference between the subtantial and the material, which is as the difference between what is prior and posterior; and the prior, because in itself it is purer, cannot appear to the posterior, because in itself it is grosser; nor can the posterior, because it is grosser, appear to the prior which in itself is purer. Consequently an angel cannot appear to a man of this world, nor a man of this world to an angel. After death man is a spiritual or substantial man, because the substantial was inwardly concealed within the natural or material man. The natural was to it as a garment, or as *exuviæ*, by the casting off of which the spiritual or substantial comes forth; thus what is purer, interior, and more perfect. That although the spiritual man does not appear to

the natural he is yet a perfect man, is very plain from the fact that the Lord was seen by the apostles after the resurrection; that He appeared, and presently did not appear; and yet He was a man like unto Himself whether seen or not seen. They also said that they saw Him when "their eyes were opened."

32. (2) *That a male is then a male and a female is a female.* Since man lives as a man after death, and man is male and female, and the masculine is one and the feminine another, and they are so different that one cannot be changed into the other, it follows that after death the male lives as a male and the female as a female, each a spiritual man (*homo*). It is said that the masculine cannot be changed into the feminine, nor the feminine into the masculine, and that therefore after death the male is a male and the female is a female; but as it is unknown in what the masculine and in what the feminine essentially consist, this shall here be briefly stated: The distinction essentially consists in the fact that in the male the inmost is love and its clothing is wisdom, or what is the same, he is love veiled over with wisdom; and that in the female the inmost is that wisdom of the male, and its clothing is the love therefrom. But this love is feminine love, and is given by the Lord to the wife through the wisdom of the husband; and the former love is masculine love, and is the love of growing wise, and is given by the Lord to the husband according to his reception of wisdom. It is from this that the male is the wisdom of love, and that the female is the love of that wisdom. There is therefore, from creation, implanted in each the love of conjunction into one. But of this more will be said hereafter. That the feminine is from the masculine, or that the woman was taken out of the man, appears from these words in *Genesis*:—

> Jehovah God took one of the ribs of the man and closed up the flesh instead thereof, and He builded the rib which He had taken out of the man into a woman, and brought her unto the man. And the man said, This is bone of my bones, and flesh of my flesh; hence she shall be called woman (*Ishah*), because she was taken out of the man (*Ish*) (ii. 21–23).

What is signified by rib, and what by flesh, will be shown elsewhere.

33. It flows from this primitive formation that the male is born intellectual and the female volitional; or what is the same, that the male is born into the affection of knowing, understanding, and of growing wise, and the female into the love of conjoining herself with that affection in the male. And because the interiors form the exteriors to their likeness, and the masculine form is the form of the understanding, and the feminine form is the form of the love of that understanding, from this it comes that the male has a different face, a different voice, and a different body from the female; that is, a sterner face, a harsher voice, and a stronger body, and moreover a bearded chin—in general, a form less beautiful than the female. They differ also in gestures and in manners. In a word, nothing whatever is alike in them; and yet in every least thing there is what is conjunctive. Yea, in the male the masculine is masculine in every part of his body even the most minute; and also in every idea of his thought, and in every least impulse of his affection. And so is the feminine in the female. And as one cannot therefore be changed into the other, it follows that after death the male is a male and the female is a female.

34. (3) *That with every one his own love remains after death.* Man knows that there is love, but does not know what love is. He knows that there is love from common speech, in that it is said, this one loves me; the king loves his subjects and the subjects love their king; the husband loves his wife; the mother, her children, and *vice versa;* also that this or that man loves his country, his fellow-citizens, his neighbor. It is likewise said of things apart from person, that one loves this, or that. But although love is so universal in speech, yet scarcely any one knows what love is. Because he can form no idea of thought about it when he reflects upon it, and so cannot set it in the light of the understanding (for the reason that it is not a thing of light, but of heat), a man either says that it is nothing, or that it is merely a something flowing in from sight, hearing, and conversation, and thus affecting. It is entirely unknown to him that it is his very life, not only the common life of his whole body, and the common life of all his thoughts, but even the life of all the single things of them. A wise man can perceive it from considerations like this: If you

take away the affection of love can you think anything? Can you do anything? In the degree that affection, which is of love, grows cold, do not thought, speech, and action grow cold? And as that grows warm do not these grow warm? Love then is the heat of man's life, or his vital heat. The heat of the blood, and its redness also is from no other source. The fire of the angelic sun, which is pure love, effects this.

35. That every one has his own love, or a love distinct from another's love, that is, that the love of one man is not the same as that of another, is evident from the infinite variety of faces. Faces are the types of loves. For it is known that countenances change and vary according to the affections of love. Desires also, which are of love, and its joys and sorrows, shine forth from the face. It is clear from this that a man is his own love, yea, is the form of his love. But it should be known that the form of his love is the interior man, which is the same as his spirit that lives after death; and not also his outward man in the world, because this has learned from infancy to conceal the desires of his love, yea, to pretend to and put forward other desires than his own.

36. Because love is man's life, as has been stated just above (n. 34), and thence is the man himself, therefore his own love remains with every man after death. A man is also his own thought, and so his own intelligence and wisdom; but these form one with his love. For a man thinks from his love and according to it, yea, if he is in freedom he speaks and acts from and according to it. Whence it may be seen that love is the *esse* or essence of a man's life, and that thought is the *existere* or existence of his life therefrom. Speech and action therefore, which flow forth from thought, do not flow really from the thought, but from the love by the thought. It has been given me to know from much experience that man after death is not his own thought, but is his own affection and the thought therefrom, or that he is his own love and intelligence thence; and that after death man puts off everything that does not accord with his love; yea, that he successively puts on the face, tone of voice, speech, gesture, and manner of his life's love. Hence it is that the universal heaven is disposed in order according to all the varieties of the affections

of the love of good; and the universal hell according to all the affections of the love of evil.

37. (4) *That especially the love of the sex, and with those that come into heaven, who are those that become spiritual on earth, conjugial love remains.* The reason why the love of the sex remains with man after death is that a male is then a male and a female is a female; and the masculine in the male is masculine in the whole and in his every part; likewise the feminine in the female; and in the single, yea, in the very least things pertaining to them there is a disposition to conjunction. Now as this conjunctive disposition was implanted in them by creation, and therefore perpetually inheres, it follows that the one desires and breathes forth conjunction with the other. Regarded in itself, love is nothing else than a desire and thence an effort towards conjunction; and conjugial love to conjunction into one. For the male man and the female man were so created that from two they may become as one man, or one flesh; and when they become one, then taken together they are a man (*homo*) in his fulness; but without this conjunction they are two, and each as it were a divided or half man. Since then this disposition to conjunction is inmostly latent in the least things of the male, and in the least things of the female, and in their least things there inheres the faculty and desire for conjunction into one, it follows that the mutual and reciprocal love of the sex remains with men (*homines*) after death.

38. The love of the sex and conjugial love are spoken of, because the love of the sex is different from conjugial love. The love of the sex is with the natural man; but conjugial love with the spiritual. The natural man loves and desires only external conjunctions, and from them pleasures of the body; but the spiritual man loves and desires internal conjunction, and the states of happiness of the spirit therefrom. And he perceives that these are given with one wife, with whom he can be perpetually more and more conjoined into one. And the more he is thus conjoined the more he perceives his states of happiness ascending in like degree, and continuing to eternity. But the natural man has no thought of this. Hence it is said that conjugial love remains after death with those that come into heaven, who are those that become spiritual on earth.

39. (5) *These things fully confirmed by actual sight.* Thus far I have been content to establish by such considerations as are of the understanding, and are called rational, that man lives as a man after death; that a male is then a male and a female is a female; and that with every one his own love remains, and especially the love of the sex and conjugial love. But, because from infancy a man receives from his parents and masters, and afterwards from the learned and the clergy, a belief that he will not live as a man after death until the day of the last judgment (in the expectation of which they have been now for six thousand years), and because many hold these to be among the things that are to be received by faith and not by the understanding, it was necessary that these propositions should also be confirmed by evidence from actual sight. Otherwise the man who believes only from the senses would say, from the faith impressed upon him: "If men were living as men after death I should see and hear them. Who has come down from heaven or ascended from hell and told of them?" But as it could not and cannot be that any angel of heaven should descend, or any spirit of hell ascend, and talk with any man—except with those the interiors of whose mind, which are those of the spirit, have been opened by the Lord; and as this cannot be fully effected except with those who have been prepared by the Lord for the reception of the things of spiritual wisdom; therefore it has pleased the Lord so to prepare me, to the end that the state of heaven and of hell, and the state of the life of men after death may not be unknown and sleep in ignorance, and be finally buried in negation. But the ocular proofs of the facts above stated cannot be adduced here, on account of their abundance. They have been given however in the work *On Heaven and Hell:* and in *The Continuation concerning the Spiritual World:* and afterwards in *The Apocalypse Revealed.* And respecting marriages especially they will be given here in the Relations which follow the paragraphs or chapters of this work.

40. (6) *That consequently there are Marriages in Heaven.* Since this has now been confirmed by reason, and at the same time by experience, it needs no farther demonstration.

41. (7) *That Spiritual Nuptials are meant by the Lord's*

words, that after the Resurrection they are not given in Marriage. In the *Evangelists* are found these words:—

Certain of the Sadducees which say there is no resurrection, asked Jesus, saying, Master, Moses wrote, If any man's brother die, having a wife, and without children, his brother shall take his wife and raise up seed unto his brother. Now there were seven brethren, one after the other of whom took a wife; but they died without children. At last the woman died also. Therefore in the resurrection whose wife of them is she? But Jesus, answering, said unto them, The sons of this age marry and are given in marriage; but they which shall be accounted worthy to attain the other age, and the resurrection from the dead, shall neither marry nor be given in marriage; neither can they die any more; for they are like unto the angels, and are sons of God, being sons of the resurrection. But that the dead rise again even Moses showed at the bush, when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not the God of the dead, but of the living; for all live unto Him (*Luke* xx. 27–38; *Matt.* xxii. 23–33; *Mark* xii. 18–27).

There are two things which the Lord taught by these words: First, that man rises again after death; and secondly, that in heaven they are not given in marriage. That man rises again after death He taught by saying that, "God is not the God of the dead, but of the living," and that Abraham, Isaac, and Jacob are alive. He also taught the same in the parable of the rich man in hell and Lazarus in heaven (*Luke* xvi. 22–31); secondly, that in heaven they are not given in marriage, He taught by the words: "They that shall be accounted worthy to attain the other age neither marry nor are given in marriage." From the words which immediately follow, that they cannot die any more, because they are like the angels and are sons of God, being sons of the resurrection, it is very evident that no other nuptials are meant here than spiritual nuptials. By spiritual nuptials conjunction with the Lord is meant, and this is effected on earth; and when it has been effected on earth it has been effected in the heavens also; and therefore they are not married and given in marriage again in the heavens. And this is also meant by the words, "The sons of this age marry and are given in marriage, but they that are accounted worthy to attain the other age neither marry nor are given in marriage. They are also called by the Lord sons of nuptials" (*Matt.* ix. 15; *Mark* ii. 19); and here angels, sons of God, and sons of the resurrection. That to be married is to be conjoined with the

Lord, and that to enter into marriage is to be received in heaven by the Lord, is clear from the following passages:—

The kingdom of the heavens is like unto a man, a king, who made a marriage for his son, and sent forth servants and invited to the nuptials (*Matt.* xxii. 1–14).

The kingdom of heaven is like unto ten virgins, who went forth to meet the bridegroom; five of whom that were ready went in to the nuptials (*Matt.* xxv. 1, *seq.*).

It is evident from verse 13 there (where it is said, "Watch, for ye know neither the day nor the hour wherein the Son of man cometh") that the Lord here meant Himself. Also from the *Apocalypse:*—

The time of the marriage of the Lamb is come, and His wife hath made herself ready. Blessed are they that are called to the marriage supper of the Lamb (xix. 7, 9).

That there is a spiritual meaning in all the words, and in every single word that the Lord spoke, is fully shown in *The Doctrine of the New Jerusalem concerning the Sacred Scripture*, published at Amsterdam in the year 1763.

42. To the above I will subjoin two Relations from the spiritual world. First:—

One morning I was looking up to heaven and beheld above me expanse above expanse; and I saw that the first expanse, which was near, opened, and presently the second which was higher, and lastly the third which was the highest. And by illustration therefrom I perceived that upon the first expanse there were the angels who form the first or lowest heaven; upon the second expanse were the angels who form the second or middle heaven; and upon the third expanse were the angels who form the third or highest heaven. At first I wondered what and why it was. But presently a voice was heard from heaven as of a trumpet, saying:

"We have perceived and now see that you are meditating on *Conjugial Love;* and we know that as yet no one on earth knows what love truly conjugial is in its origin and in its essence; and yet it is important that it should be known. It has therefore pleased the Lord to open the heavens to you, that illustrating light and thence perception may flow into the interiors of your mind. With us in the heavens, especially in

the third heaven, our heavenly delights are chiefly from conjugial love. By permission given us we will therefore send down to you a married pair that you may see them."

And lo! a chariot then appeared descending from the highest or third heaven, in which one angel was seen; but as it approached two were seen in it. In the distance the chariot glittered like a diamond before my eyes. And young horses were harnessed to it, white as snow; and they that sat in the chariot held two turtle doves in their hands. And they called to me, saying:

"Do you wish us to come nearer? But have a care then that the effulgence from our heaven whence we have descended, and which is flaming, does not penetrate interiorly. By the influx of this the higher ideas of your understanding are indeed illustrated, which in themselves are celestial; but in the world in which you are these are ineffable. Receive therefore what you are about to hear rationally, and so explain it to the understanding."

I answered, "I will take heed; come nearer."

And they came, and lo! they were a husband and his wife.

And they said, "We are married partners. From the first age, called by you the Golden Age, we have lived blessed in heaven; and always in the same flower of youth in which you see us to-day."

I observed them both attentively, for I perceived that they represented conjugial love, in its life and in its adornment; in its life in their faces, and in its adornment in their apparel. For all angels are affections of love in human form; their ruling affection itself shines forth from their faces. And from their affection and in harmony with it their garments are allotted. It is therefore said in heaven that his own affection clothes every one. The husband appeared to be of a middle age between youth and early manhood. From his eyes beamed forth a light sparkling with the wisdom of love. His countenance was as if inmostly radiant from this light, and by the irradiation from it the skin outwardly was as it were refulgent. Thence his whole face was one resplendent comeliness. He was clothed in a long robe that reached to the ankles, and under the robe a vestment of blue, and this was girded with a golden

girdle on which were three precious stones, two sapphires at the sides and in the middle a carbuncle. His stockings were of shining linen interwoven with threads of silver; and his shoes were entirely of silk. This was the representative form of conjugial love with the husband.

But with the wife it was this: I saw her face and did not see it. I saw it as beauty itself, and did not see it because this was inexpressible. For there was a splendor of flaming light in her countenance, such light as is with the angels of the third heaven, and it dimmed my sight, so that I was simply struck with amazement. Observing this she spoke to me saying:

"What do you see?"

I answered, "I see only conjugial love and its form. But I see and do not see."

At this she turned herself partly away from her husband and then I could regard her more intently. Her eyes sparkled with the light of her heaven, which as was said is flaming, and therefore flows from the love of wisdom. For in that heaven wives love their husbands from wisdom and in their wisdom; and husbands love their wives from and in that love toward themselves—and they are thus united. Hence her beauty, which was such as no painter could emulate and portray in its form; for there is no such luster in his color, nor any such beauty expressible by his art. Her hair was gracefully arranged in correspondence with her beauty, and had flowers inserted in it from diadems. She wore a necklace of carbuncles, and pendent from this a rosary of chrysolites; and she had bracelets of large pearls. She was arrayed in a flowing robe of scarlet, and under this had a stomacher of purple clasped in front with rubies. But, what was a marvel to me, the colors varied according to her aspect towards her husband, and also according to this they were now more now less brilliant, more when they mutually turned towards each other, and less when they were partly turned from each other.

When I had observed these things they spoke with me again, and when the husband was speaking he spoke as if at the same time from his wife; and when the wife was speaking she spoke as if at the same time from her husband; for such

was the union of minds whence the speech flows. Then I heard also the tone of voice of conjugial love, that it was inwardly simultaneous with, and also proceeding from, the delights of a state of peace and innocence.

At length they said, "We are recalled. We must depart."

And then again they appeared to ride in a chariot as before, and were carried along a paved way among gardens of flowers, out of whose beds sprang olive trees and orange trees laden with fruit; and as they came near their heaven virgins came out to meet them, and received, and conducted them in.

43. After this an angel of that heaven appeared to me holding in his hand a parchment which he unrolled saying:

"I saw that you were meditating on conjugial love. In this parchment there are arcana of wisdom on that subject not hitherto made known in the world. They are now disclosed, because now it is of importance. There are more of these arcana in our heaven than in the others, because we are in the marriage of love and wisdom. But I predict that none will appropriate that love to themselves but those who are received by the Lord into the New Church, which is the New Jerusalem."

Saying this the angel let down the unrolled parchment. And a certain angelic spirit* took it up and laid it on a table in a certain room which he immediately closed, and handed to me the key and said, "Write."

44. The Second Relation:—

I once saw three spirits newly arrived from the world, who were wandering about, observing and inquiring. They were in astonishment that they were living as men, just as before, and that they saw similar things as before. For they knew that they had left the former or natural world, and had believed there that they should not live as men until after the day of the last judgment, when, they would be clothed with the flesh and bones that were laid away in the sepulchre. Therefore to relieve themselves of all doubt whether they really were men, they by turns examined and touched them-

*Angelic spirits are good spirits in the world of spirits, not yet prepared for heaven. *T. C. R.* n. 387.

selves and others, and felt of objects, and by a thousand things confirmed themselves in the fact that they were now men, just as in the former world, except that they saw each other in brighter light, and saw objects in greater splendor and thus more perfectly.

Two angelic spirits chancing to meet them at that time detained them, and asked:

"Whence are you?"

They answered:

"We have departed out of the world. And are living again in a world. So that we have migrated from world to world. Now, we are wondering at this."

And then they asked the two angelic spirits about heaven. And two of the new-comers being young men, a slight glow of lust for the sex shone from their eyes, and the angelic spirits said:

"Perchance you have seen women?"

They replied, "We have."

As they were asking about heaven, the angelic spirits said this:

"In heaven all things are magnificent and splendid such as eye has never seen. And there are young men and maidens there, maidens of such beauty that they may be said to be beauty in its own form; and young men of such morality that they may be called morality in its own form. And the beauty of the maidens and the morality of the young men correspond to each other, as mutual and adapted forms."

The two new-comers asked, "Whether human forms in heaven are altogether like those in the natural world?"

And it was answered: "They are entirely like them; nothing is taken from the man, and nothing from the woman. In a word, a man is a man and a woman is a woman in all the perfection of form in which they were created. If you like, step aside and examine yourselves, and see whether anything whatever is wanting, and whether you are not men just as before."

Again the new-comers said:

"We have heard, in the world from whence we have departed, that in heaven they are not given in marriage, because they are angels. Is there then the love of the sex?"

The angelic spirits replied: "Your love of the sex is not there, but the angelic love of the sex which is chaste, free from all allurement of lust."

To this the new-comers said: "If there is the love of the sex without allurement, what is then the love of the sex?"

And as they thought of this love they sighed and exclaimed, "O! how dry is the joy of heaven. What young man can then wish for heaven? Is not such love barren and devoid of life?"

The angelic spirits, smiling, replied: "Yet the angelic love of the sex, or such love of the sex as there is in heaven is full of inmost delights. It is a most pleasing expansion of all things of the mind, and thence of all things in the breast. And within the breast it is as if the heart were playing with the lungs, and as if from this play, the breathing, the voice, and the speech went forth, making the companionship between the sexes, or between young men and maidens, heavenly sweetness itself, which is pure. All new-comers ascending into heaven are explored as to their chastity. For they are admitted into the companionship of maidens—the beauties of heaven—who perceive from the tone of voice, from the speech, from the countenance, from the eyes, from the gesture, and from the outflowing sphere, what their quality is in respect to the love of the sex; and if it is unchaste they flee, and tell their companions that they have seen satyrs or priapi. And to the eyes of the angels such new-comers also are actually changed, and appear hairy, and as to their feet like calves or leopards. And very soon they are cast down, that they may not pollute the aura of heaven with their lust."

Hearing this the two new-comers said again: "Then there is no love of the sex in heaven. What is a chaste love of the sex but the love emptied of the essence of its life? Are not then the companionships of young men and maidens there dry joys? We are not stones and stocks, but perceptions and affections of life."

Hearing this, the two angelic spirits, indignant, replied:

"You do not know at all what the chaste love of the sex is, because you are not yet chaste. That love is the very delight of the mind, and thence of the heart, but not at the same

time of the flesh below the heart. Angelic chastity, which is common to both sexes, prevents the passing of that love beyond the enclosure of the heart; but within that and above that, the morality of the youth is delighted with the beauty of the maiden, with the delights of the chaste love of the sex that are too interior and too rich in pleasantness to be described by words. But the angels have this love of the sex because they have only conjugial love, and this cannot co-exist with the unchaste love of the sex. Love truly conjugial is a chaste love, and has nothing in common with unchaste love. It is with one only of the sex, all others being removed; for it is a love of the spirit and thence of the body, and not a love of the body and thence of the spirit. That is, it is not a love that infests the spirit."

The two young novitiates were rejoiced at hearing this, and said:

"There is still a love of the sex in heaven. What else is conjugial love?"

But to this the angelic spirits replied: "Think more deeply, reflect, and you will perceive that your love of the sex is outside of conjugial love and that conjugial love is altogether different; that it is as different from the former as wheat from chaff, or rather as the human from the bestial. Ask women in heaven what love outside of the conjugial is, and I assure you they will answer: 'What is that? What do you say? How can such a question come out of your mouth that so offends the ears? How can a love that was not created be begotten in a man?' Then ask them what love truly conjugial is, and I know they will answer that, 'It is not the love of the sex, but the love of one of the sex,' which only springs forth when a young man sees the maiden, and the maiden the young man whom the Lord has provided, and they mutually feel the conjugial enkindled in their hearts, and perceive, he that she is his, and she that he is hers. For love meets love and makes itself known, and instantly conjoins the souls, and afterwards the minds, and thence enters the breasts, and after the nuptials, farther; and thus it becomes a full love, which from day to day grows into conjunction, until they are no more twain but as one. I know also that they will solemnly aver that they

know no other love of the sex. For they say, 'How can there be a love of the sex unless it is so responsive and reciprocal that it breathes after an eternal union, which is that the twain may be one flesh?'"

To this the angelic spirits added: "In heaven they do not know at all what scortation is, nor that it exists, nor that it can be. Angels are cold throughout the whole body towards unchaste love, or love outside of marriage; and, on the other hand, they grow warm throughout the whole body from chaste or conjugial love. As to the men in heaven, all their nerves are unstrung at the sight of a harlot, and grow tense at the sight of a wife."

Having heard these things the three new-comers asked "Whether there is a similar love between married partners in heaven as on earth?"

And the two angelic spirts answered: "It is quite similar."

And perceiving that they wished to know whether there are similar ultimate delights there, they said: "They are altogether similar, but far more blessed, because the perception and sensation of the angels is far more exquisite than human perception and sensation. And what life has that love unless from a vein of potency? If this fails does not that love diminish and grow cold? And is not that vigor the very measure, the very degree, and the very basis of that love? Is it not the beginning, the foundation, and the complement of it? It is a universal law that first things exist, subsist, and endure from the last. And so it is also with this love. If then there were no ultimate delights, there would be no delights of conjugial love."

Then the new-comers asked, "Whether from the ultimate delights of this love offspring are born there, and if there are not offspring, of what use are they?"

The angelic spirts replied, "That there are no natural offspring, but spiritual offspring."

And they asked, "What are spiritual offspring?" They answered:

"Through ultimate delights married partners are the more united in the marriage of good and truth, and the marriage of good and truth is the marriage of love and wisdom; and love

and wisdom are the offspring which are born of that marriage. And as the husband in heaven is wisdom, and the wife is the love of it, and as both of these are spiritual, therefore no other than spiritual offspring can be conceived and born there. Hence it is that the angels do not become sad after the delights, as some do on earth, but cheerful. And this comes of the perpetual inflowing of fresh powers succeeding the former, which renew and at the same time illustrate them; for all who come into heaven return into the springtime of their youth, and into the vigor of that age, and remain so to eternity."

Hearing these things the three new-comers said: "Do we not read in the Word that in heaven there are no nuptials because they are angels?"

To this the angelic spirits replied: "Look up into heaven and you will be answered."

And they asked: "Why look up into heaven?"

They said: "Because from thence we have all interpretations of the Word. The Word within is spiritual, and the angels being spiritual must teach the spiritual meaning of it."

And after some delay heaven was opened above their head, and two angels came in sight, and said:

"There are nuptials in heaven as on earth; but with none there but those who are in the marriage of good and truth, nor are any others angels. Therefore spiritual nuptials are there meant, which are marriages of good and truth. These take place on earth, and not after death, thus not in the heavens; as it is said of the five foolish virgins who also were invited to the nuptials, that they could not enter, because there was no marriage of good and truth in them for they had no oil, but only lamps; by oil, good is meant, and by lamps, truth, and to be given in marriage is to enter into heaven where that marriage is."

The three new-comers were rejoiced at hearing these things; and filled with desire for heaven and with the hope of nuptials there, they said: "We will strive eagerly after morality and a virtuous life, that we may realize our desires."

ON THE STATE OF MARRIED PARTNERS AFTER DEATH.

45. It has just been shown above that there are marriages in the heavens. It is now to be shown whether or not the marriage covenant entered into in the world will continue and be enduring after death or not. As this is not a matter of judgment, but of experience, and this experience has been granted me through consociation with angels and spirits, by me it is to be made known; but yet in such wise that reason also shall assent. It is also among the wishes and desires of the married to have this knowledge; for men who loved their wives, and wives who loved their husbands desire, if they have died, to know whether it is well with them, and whether they will meet again. And many of the married desire to know beforehand whether they will be separated after death, or will live together—those who are mentally discordant with each other, whether they shall be separated; and those that are in mental concord, whether they will live together. This information being desired is to be given, and in this order:—

(1) That the love of the sex remains after death with every man (*homo*), of such quality as it was interiorly, that is, in his interior will and thought, in the world.

(2) That the same is true of conjugial love.

(3) That two married partners most commonly meet after death, recognize each other, consociate again, and for some time live together; which takes place in the first state, that is, while they are in externals as in the world.

(4) But successively, as they put off things external and come into their internals, they perceive the quality of the love and inclination which they mutually had for each other, and thus perceive whether they can live together or not.

(5) That if they can live together they remain married partners; but if they cannot they separate, sometimes the husband from the wife, sometimes the wife from the husband, and sometimes each from the other.

(6) And that then a suitable wife is given to the man, and a suitable husband to the woman.

(7) That married partners enjoy similar intercourse with each other as in the world, only more delightful and blessed, but without prolification; for which, or in place of it, they have spiritual prolification, which is of love and wisdom.

(8) That this is thus with those that come into heaven; but with those that go into hell it is otherwise.

The explanation now follows whereby these propositions are illustrated and confirmed.

46. (1) *That the love of the sex remains after death with every man* (homo), *of such quality as it was interiorly, that is, in his interior will and thought, in the world.* Every love follows man after death; for love is the *esse* of his life. And the ruling love, which is the head of all the rest, continues with man to eternity; and together with it the subordinate loves. The reason why they continue is that love pertains properly to man's spirit, and to his body from the spirit; and man after death is a spirit and so carries his love with him. And love, being the *esse* of man's life, it is plain that as the man's life was in the world such becomes his lot after death.

As to the love of the sex it is the universal of all loves; for it is implanted by creation in man's very soul, whence is the essence of the whole man, and this for the sake of propagating the human race. That this love especially remains, is because a man is a man after death and a woman is a woman, and because there is nothing in soul, in mind, and in body, that is not masculine in the male and feminine in the female; and these two are so created that they urgently strive for conjunction, yea, for such conjunction that they may become one. This incitement is the love of the sex which precedes conjugial love. Now, as this conjunctive inclination is inscribed upon all things, and upon every single thing of the male and of the female, it follows that this inclination cannot be obliterated and die with the body.

47a. The reason why the love of the sex remains of such quality after death as it was interiorly in the world is this: With every man there is an internal and an external, which two are also called the internal and the external man; and hence

there is an internal and external will and thought. When a man dies he leaves the external and retains his internal; for the externals pertain properly to his body, and the internals properly to his spirit. Now, as a man is his own love, and the love resides in his spirit, it follows that his love of the sex remains such after death as it was within him interiorly. For example, if that love was inwardly conjugial love, or chaste, it remains conjugial and chaste after death; but if it was inwardly scortatory, it likewise remains so after death. But it is to be known that the love of the sex is not the same with one as with another. Its differences are infinite. But yet such as it is in the spirit of any one, such also it remains.

48. (2) *That conjugial love, likewise, remains of such quality as it was interiorly with a man in the world, that is, in his interior will and thought.* Since the love of the sex is one and conjugial love is another, therefore both are named, and it is said that this too remains of such quality with a man after death as it was in his internal man while he lived in the world. But as few know the difference between the love of the sex and conjugial love, I will premise something respecting it at the threshold of this treatise. The love of the sex is the love for many and with many of the sex; but conjugial love is the love for one and with one only of the sex. Love for many and with many is a natural love, for it is in common with beasts and birds, and these are natural; while conjugial love is a spiritual love and peculiar and proper to men, because men were created and are therefore born to become spiritual. For which reason so far as a man becomes spiritual he puts off the love of the sex and puts on conjugial love. In the beginning of marriage the love of the sex appears as if conjoined with conjugial love; but in the progress of marriage they are separated, and then with those that are spiritual the love of the sex is exterminated and conjugial love is insinuated. But with those that are natural the contrary takes place. From what has now been said, it is plain that the love of the sex, because it is with many and in itself natural, nay, animal, is impure and unchaste; and because it is vagrant and unlimited, it is scortatory; while conjugial love is altogether otherwise. That conjugial love is spiritual and properly human will manifestly appear from what follows.

47b. (3) *That married partners most commonly meet after death, recognize each other, consociate, and for some time live together; which takes place in the first state, that is, while they are in externals as in the world.* There are two states through which man (*homo*) passes after death, an external and an internal. He comes first into his external state, and afterwards into his internal. While in the external state, married partner meets and recognizes married partner if both have died, and if they have lived together in the world they consociate, and for a time live together. Yet in this state they do not know the inclination of either one to the other, because this conceals itself in their internals. But afterwards, as they come into their internal state, the inclination manifests itself. If then it is concordant and sympathetic they continue the conjugial life; but if it is discordant and antipathetic they dissolve it. If a man has had several wives he conjoins himself with them in their order while in the external state; but when he comes into the internal state, in which he perceives the inclinations of love as they are, he then either adopts one, or leaves them all. For in the spiritual world, as in the natural, no Christian is permitted to take more than one wife, because it infests and profanes religion. It is the same with a woman who has had several husbands. These do not however adjoin themselves, but only present themselves, and the husband adjoins them to himself. It is to be known that husbands rarely recognize their wives, but that wives readily recognize their husbands. The reason is that women have an interior and men only an exterior perception of love.

48b. (4) *But successively, as they put off things external and come into their internals, they perceive the quality of the love and inclination which they mutually had for each other, and thus whether they can live together or not.* This need not be further explained, since it follows from the things set forth in the preceding article. Here it shall only be shown how a man puts off externals and puts on internals after death.

Every one after death is introduced first into the world that is called the world of spirits—which is intermediate between heaven and hell—and is there prepared, the good for heaven and the wicked for hell. The preparation there has for its ob-

ject, that the internal and external may be in accord and make one, and not be at variance and make two. In the natural world they make two; and only with the sincere of heart do they make one. That they are two is evident from the crafty and cunning, especially from hypocrites, flatterers, dissemblers, and liars. But in the spiritual world a man is not permitted thus to have a divided mind, but he that had been evil in the internal must be evil also in externals; and so the good must be good in both. For after death every man becomes of such character as he had been inwardly, and not such as he had been outwardly. For this purpose he is then by turns let into his external and into his internal. And while in the external every man is wise, that is, wishes to have it appear that he is wise, even the evil; but in the internal an evil man is insane. Through these vicissitudes he is enabled to see his insanities and repent of them. But if he had not repented of them in the world he cannot afterwards, because he loves his insanities and desires to remain in them, and therefore drives his external likewise into insanity. Thus do his internal and his external become one; and when this is done he is prepared for hell. But with a good man it is just the contrary. Because in the world he had looked up to God, and had repented, he is wiser in his internal than in his external, for as to the external he was sometimes led astray, owing to the allurements and vanities of the world. Therefore also his external must be brought into accordance with his internal, which, as was said, is wise. When this is done he is prepared for heaven. This illustrates how the putting off of the external and putting on of the internal after death is effected.

49. (5) *That if they can live together they remain married partners; but if they cannot they separate, sometimes the husband from the wife, sometimes the wife from the husband, and sometimes each from the other.* Separations take place after death because the conjunctions formed on earth are seldom formed from any internal perception of love, but from an external perception which hides the internal. An external perception of love has its cause and origin from such things as pertain to the love of the world and of the body. Wealth and large possessions especially are of the love of the world; and

dignities and honors are of the love of the body. And besides these there are various seductive allurements; such as beauty, and a simulated propriety of manners, sometimes also unchastity. And moreover, marriages are contracted within the district, city, or village of one's birth or abode, where there is no choice but such as is restricted and limited to the families that are known, and within these limits, to such as are of corresponding station. It is for these reasons that marriages entered into in the world are for the most part external, and not at the same time internal. And yet internal conjunction which is that of souls constitutes marriage itself; but this conjunction is not perceivable until a man puts off the external and puts on the internal, which he does after death. And hence it is that separations then take place, and afterwards new conjunctions with those who are similar and homogeneous, unless these had been provided on earth; as they are in the case of those who from early youth had loved and desired and asked of the Lord a legitimate and lovely companionship with one, and had spurned and detested wandering lusts as an offence to their nostrils.

50. (6) *That then a suitable wife is given to the man and a suitable husband to the woman.* The reason of this is, that no married partners can be received into heaven and remain there but such as are inwardly united, or as can be united, as into one; for there two married partners are not called two but one angel. This is meant by the Lord's words, that:—

They are no more twain, but one flesh (*Matt.* xix. 6).

That no other married pairs are received into heaven is because no others can live together there, that is, be together in one house and in one chamber and bed. For in heaven all are consociated according to affinities and nearnesses of love; and according to these they have their abodes. For in the spiritual world there are not spaces but appearances of space, and these are according to the states of their life, and states of life are according to the states of love. For this reason no one there can dwell in any but his own house, which is provided and assigned to him according to the quality of his love. If he abides elsewhere he labors in the breast and breathing. Nor can two live together in the same house unless they are similitudes; and especially married partners cannot, unless they are

mutual inclinations. If they are external inclinations and not at the same time internal, the very house or very place separates, rejects, and expels them. This is the reason why, for those who after preparation are introduced into heaven, a marriage is provided with a consort whose soul so inclines to union with that of the other that they do not desire to be two lives but one. And it is for this reason that after separation a suitable wife is given to the man, and a suitable husband to the woman in like manner.

51. (7) *That married partners enjoy similar intercourse with each other as in the world, only more delightful and blessed, but without prolification; for which, or in place of it, they have spiritual prolification, which is of love and wisdom.* The reason why married partners enjoy similar intercourse as in the world is that the male is a male and the female is a female after death, and in both an inclination to conjunction is inherent by creation; and this inclination in man (*homo*) is of his spirit and thence of the body; and therefore after death when man becomes a spirit the same mutual inclination continues, and this cannot be without similar intercourse. For man (*homo*) is man just as before. Nothing whatever is wanting in the male and nothing whatever in the female. They are like themselves in respect to form, and equally so as to affections and thoughts. What else can follow then but that they have similar intercourse? And because conjugial love is chaste, pure, and holy, the intercourse is also full. But see further on this subject the Relation in n. 44. The intercourse is then more delightful and blessed, because when the love becomes of the spirit it becomes more interior and pure, and therefore more perceptible, and every delight increases according as it is perceived, and increases until its blessedness is discernible in its delight.

52. The reason why marriages in the heavens are without prolification, but that instead of it there is spiritual prolification, which is of love and wisdom, is that the third degree, which is the natural, is wanting to those who are in the spiritual world, and this degree is the containant of things spiritual, and spiritual things without their containant have not consistence after the manner of those that are procreated in

the natural world, and regarded in themselves spiritual things relate to love and wisdom; these therefore are what are born of their marriages. It is said that these are born, because conjugial love perfects an angel, for it unites him with his consort, whereby he becomes more and more man (*homo*). For, as was said above, two married partners in heaven are not two but one angel. By conjugial unition they therefore fill themselves with the human—which is the desire to become wise and to love what pertains to wisdom.

53. (8) *That it is thus with those that come into heaven; but with those that go into hell it is otherwise.* That a suitable wife is given to a man after death, and likewise to the wife a suitable husband, and that they enjoy delightful and blessed intercourse, but without other than spiritual prolification, is to be understood of those that are received into heaven and become angels—for the reason that they are spiritual, and marriages in themselves are spiritual and therefore holy. But on the contrary those that go to hell are all natural, and merely natural marriages are not marriages, but conjunctions which originate in unchaste lust. What the nature of these conjunctions is will be shown hereafter, where the chaste and the unchaste, and further where scortatory love is treated of.

54. To what has been related thus far respecting the state of married partners after death, the following is to be added: (1) That all the married who are merely natural are separated after death; for the reason that the love of marriage grows cold with them and the love of adultery grows warm. And yet after separation they sometimes associate themselves with others as consorts. But in a brief time they mutually part; and frequently this is done again and again, until at length the man is given up to some harlot, and the woman to some adulterer, which takes place in an infernal prison where promiscuous scortation is interdicted to both, under punishment. On which subject see the *Apocalypse Revealed* n. 153 (10). (2) Married partners, one of whom is spiritual and the other natural, are also separated after death, and to the spiritual a suitable partner is given; but the natural is relegated to his like in the resorts of lasciviousness. (3) But they who in the world lived unmarried, and altogether estranged their minds

from marriage, if they are spiritual, remain single; but if natural they become whoremongers (*scortatores*).* But it is different with those who in their single state have desired marriage, and still more with those who without success have solicited marriage; for them, if they are spiritual, blessed marriages are provided—but not until they are in heaven. (4) They who in the world were shut up in monasteries, both virgins and men, at the close of their monastic life—which continues for some time after death—are released and allowed to go free, and gain the wished-for liberty of their desires, whether they would live a married life or not. If they desire marriage they are married; if not they are taken to those who live in celibacy at the side of heaven. But those that are inflamed with forbidden lust are cast down. (5) The reason why the celibates are at the side of heaven is, that the sphere of perpetual celibacy infests the sphere of conjugial love, which is the very sphere of heaven. The sphere of conjugial love is the very sphere of heaven because it descends from the heavenly marriage of the Lord and the church.

55. To the above I will add two Relations:—

First this. Once there was heard from heaven the sweetest melody; wives with maidens were there singing together a song the sweetness of which was as the affection of some love flowing forth harmoniously. Heavenly songs are nothing else than sonorous affections, or affections expressed and modified by sounds; for just as thoughts are expressed by speech, so affections are by song. From the symmetry and flow of the melody the angels perceive the subject of the affection.

There were many spirits about me at the time, and I heard from certain of them that they heard this most sweet melody, and that it was the song of some lovely affection the subject of which they did not know; wherefore they made various conjectures, but in vain; they conjectured that the song was an expression of the affection of a bridegroom and bride when betrothed. Some that it expressed the affection of a bridegroom and bride when they enter into the nuptials. And others that it expressed the first love of husband and wife.

*In *C. L.* we see that: "By scortatory love is meant a love of adultery which destroys conjugial love," n. 424.

But an angel from heaven then appeared in their midst, and said, that they were singing the chaste love of the sex. But those standing around asked:

"What is the chaste love of the sex?"

The angel said: "It is the love of a man towards a maiden or wife of beautiful form and decorous manner, free from all idea of lasciviousness, and the similar love of a maiden or wife towards a man." Saying this the angel vanished.

The singing continued, and as they then knew the subject of the affection it expressed they heard it with much variety, each one according to the state of his love. Those that looked chastely upon women heard the song as harmonious and sweet; but they that looked unchastely upon women heard it as inharmonious and sad; and those that looked disdainfully upon women heard it as discordant and harsh. Then suddenly the plain on which they were standing was changed into a theater, and a voice was heard, saying, "*Investigate this love.*"

And immediately there were spirits present from various societies, and in the midst of them several angels in white; and these then spoke and said:

"We have inquired into all kinds of love in this spiritual world, not only into the love of man towards man and of woman towards woman, and into the reciprocal love of husband and wife, but also into the love of man towards women and of woman towards men; and it has been given us to pass through societies and explore them, and not yet have we found the love of the sex chaste except with those who from love truly conjugial are in constant potency, and these are in the highest heavens. And it was also given us to perceive the influx of this love into the affections of our hearts; and we clearly felt it to exceed in sweetness every other love, except the love of two married partners whose hearts are one. But we pray you to investigate this love, for to you it is new and unknown; and by us in heaven it is called heavenly sweetness, because it is pleasantness itself."

When they therefore investigated the subject, those spoke first who could not think of chastity as pertaining to marriages, and they said: "Who, when he sees a beautiful and lovely maiden or wife is able to so chasten and purify the ideas

of his thought from concupiscence as to love her beauty and yet not at all desire, if it were allowed, to taste it? Who is able to convert the concupiscence that is innate in every man into such chastity, that is, into what is not itself, and yet to love? Can the love of the sex, as it passes by the eyes into the thoughts, stop at the face of a woman? Does it not instantly descend into the breast and beyond? The angels have idly said that this love can be chaste and yet be of all loves the sweetest; and that it is only possible with husbands who are in love truly conjugial and thence are in surpassing potency with their wives. Can they more than others when they see the beautiful keep the ideas of their thoughts on high and as it were suspended, so that they do not descend and go on to what constitutes the love?"

After these they spoke who were both in cold and in heat, in cold towards their wives and in heat towards the sex; and they said:

"What is a chaste love of the sex? Is not love of the sex when chastity is added a contradiction? And what is the contradiction in the addition but a subject from which its predicate is taken away, which then is nothing? How can the chaste love of the sex be the sweetest of all loves when chastity robs it of its sweetness? You all know wherein the sweetness of that love resides. When therefore the idea of conjunction with this is banished, where and whence is then its sweetness?"

Some then followed, saying, "We have been with the most beautiful and felt no desire; and we therefore know what the chaste love of the sex is."

But their companions who knew their lewdness answered, "You were then in a state of distaste for the sex from lack of potency; and this is not the chaste love of the sex, but the last state of unchaste love."

The angels were indignant at hearing these things, and asked that they who were standing on the right, or at the south, would speak. And these said:

"There is a love of man and man and of woman and woman; and there is a love of man to woman and of woman to man; and these three pairs of loves are entirely different from each other. The love of man and man is as the love of understand-

ing and understanding; for man was created and hence is born that he may become understanding. The love of woman and woman is as the love of affection and affection for the understanding of men; for the woman was created and is born to become the love of man's understanding. These loves, that is to say of man for man and of woman for woman, do not enter deeply into the breast, but stand without, and merely touch each other; thus they do not inwardly conjoin the two. And therefore two men contend with each other by reasonings and reasonings like two athletes; and two women sometimes by concupiscences against concupiscences like two pugilists fighting with their fists. But the love of man and woman is the love between the understanding and its affection, and this enters deeply and conjoins; and this conjunction is that love. But conjunctions of minds and not at the same time of bodies, or the effort toward this conjunction alone is a spiritual and therefore a chaste love. And this love they alone have who are in love truly conjugial; and from this they are in eminent potency, because by reason of their chastity they do not admit the influx of love from the body of any other woman than their own wife; and being in super-eminent potency they cannot but love the sex and at the same time hold in aversion what is unchaste. Thence they have a chaste love of the sex which regarded in itself is interior spiritual friendship, that derives its sweetness from eminent but chaste potency. This eminent potency they have from their total renunciation of scortation; and it is chaste because the wife only is loved. Now, this love is chaste with them because it does not partake of the flesh but only of the spirit; and it is sweet, because the beauty of the woman by native inclination enters at the same time into the mind."

On hearing these things many of those standing by put their hands to their ears, saying, "These words offend our ears; and to us what you have said is nothing." They were unchaste.

And then again that singing was heard from heaven, and sweeter now than before. But to the unchaste it grated so discordantly, that because of the harshness of the discord they rushed from the theater and fled, a few only remaining who from wisdom loved conjugial chastity.

56. The Second Relation:—

Once while talking with angels in the world of spirits I was inspired with a pleasing desire to see the Temple of Wisdom which I had seen once before; and I asked them the way to it. They said:

"Follow the light and you will find it."

I said, "What do you mean by, 'Follow the light?'"

They said, "Our light shines more and more brightly as we approach that temple. Therefore follow the light according to the increase of its brightness; for our light proceeds from the Lord as a Sun and therefore considered in itself is wisdom."

Then in company with two angels I walked on, following the increasing brightness of the light, and ascended by a steep path to the summit of a hill which lay in the southern quarter, where there was a magnificent gate.

And the keeper seeing the angels with me opened the gate, and lo! there appeared an avenue of palm and laurel trees along which we walked. It was a winding avenue and terminated in a garden in the midst of which was the Temple of Wisdom.

As I looked around me there I saw smaller buildings, similitudes of the temple, wherein were wise men. We approached one of them, and at the entrance spoke to the one who dwelt there, and told him the reason of our coming, and how we came. And the host said:

"Welcome! come in; be seated; and let us join in discourses of wisdom."

I observed that the house within was divided into two and yet was one. It was divided into two by a translucid partition; and it appeared as one by reason of its translucency which was as of the purest crystal. I asked why it was so? He said:

"I am not alone. My wife is with me; and we are two and yet not two but one flesh."

And I said: "I know that you are a wise man, and what has a wise man or wisdom to do with a woman?" At this our host with a certain indignation changed countenance. And he put forth his hand, and lo! immediately other wise men were present from neighboring houses, to whom he playfully said:

"Our new-comer here says inquiringly, 'What has a wise man or wisdom to do with a woman?'"

They all smiled at this, and said: "What is a wise man or wisdom without a woman, or without love? The wife is the love of a wise man's wisdom."

But the host said, "Now let us join in some conversation of wisdom. Let the conversation be respecting causes; and first, about the cause of the beauty of the female sex." And then they spoke in succession. The first gave this cause: That women were created by the Lord affections of the wisdom of men; and the affection of wisdom is beauty itself. Another mentioned this: That woman was created of the Lord through the wisdom of the man because from the man; and therefore she is a form of wisdom inspired with the affection of love; and as the affection of love is life itself, woman is the life of wisdom; but the male is wisdom and the life of wisdom is beauty itself. The third mentioned this cause: That to women is given the perception of the delights of conjugial love; and as their whole body is an organ of that perception it cannot but be that the habitation of the delights of conjugial love with their perception is beauty. The fourth mentioned this cause: That the Lord has taken the beauty and grace of life from the man and transcribed them into the woman; and for this reason the man without reunition with his own beauty and grace in woman is stern, austere, dry, and unlovely; and is not wise unless for himself alone and such a one is foolish. But when the man is united with his beauty and grace of life in the wife, he becomes agreeable, pleasant, animated, and lovely and thus wise. The fifth mentioned this cause: That women are created beauties not for their own sake but for men; that men, of themselves hard, may be softened; that their dispositions, of themselves severe, may become gentle; and their hearts, of themselves cold, may become warm. And such they do become when they become one flesh with their wives. The sixth mentioned this cause: The universe was created by the Lord a most perfect work; but nothing more perfect was created therein than woman, beautiful in countenance and charming in manner, to the end that the man may render thanks to the Lord for this bountiful gift, and repay it by the reception of wisdom from Him.

After these and many such things had been said, the wife appeared through the crystal partition, and said to her hus-

band, "Speak, if you please." And as he spoke, the life of wisdom from the wife was perceived in his speech; for the love of it was in the tone of his voice. Thus did experience bear witness to that truth.

Afterwards we viewed the Temple of Wisdom, and also the scenes of the surrounding paradise, and filled thereby with joy we took our leave, passed through the avenue to the gate, and descended by the way we came.

ON LOVE TRULY CONJUGIAL.

57. Conjugial love is of infinite variety. It is not alike in one as in any other. It appears indeed as if it were alike with many, but it appears so only before the judgment of the body, and by that judgment man has little discernment of such things, because it is gross and dull. By the judgment of the body is meant the judgment of the mind from the external senses. But to those who see from the judgment of the spirit the differences appear; and more distinctly before them who can more highly elevate the sight of this judgment, which is done by withdrawing it from the senses and raising it into higher light. They can finally confirm themselves by the understanding, and thus see that conjugial love is not alike in one as in another. And yet no one can see the infinite varieties of that love in any light of the understanding, though elevated, unless he first knows what that love is in its very essence and integrity; that is to say, what it was when together with life it was implanted in man by God. Unless this state which was most perfect is known, in vain can its distinctions be disclosed by any inquiry, because there is no settled point as a beginning whence distinctions may be deduced, or to which they may be referred as a criterion, and so appear truly and without fallacy. This is the reason why we here proceed to describe that love in its genuine essence and—because it was in this when together with life it was infused into man by God—to describe it in its primeval state. And as in this state it was truly conjugial this chapter is inscribed, *On Love Truly Conjugial.* The description of it shall be given in the following order:

(1) That there is love truly conjugial; which is so rare at the present day that its quality is not known, and scarcely that it exists.

(2) That the origin of this love is from the marriage of good and truth.

(3) That the correspondence of this love is with the marriage of the Lord and the church.

(4) That by virtue of its origin and its correspondence this love is celestial, spiritual, holy, pure, and clean, beyond any love from the Lord which exists with the angels of heaven and with the men of the church.

(5) That it is also the fundamental love of all loves, celestial and spiritual, and thence of all natural loves.

(6) That into this love are gathered all joys and all delights from first to last.

(7) That none come into this love, and can be in it, but those who come to the Lord and love the truths and do the goods of the church.

(8) That this love was the love of loves with the ancients who lived in the golden, silver, and copper ages; but afterwards it successively ceased.

The explanation of these subjects now follows.

58. (1) *That there is love truly conjugial; which is so rare at the present day that its quality is not known, and scarcely that it exists.* That there is such conjugial love as is described in the following pages may indeed be acknowledged from the first state of the love, when it is insinuating itself and entering into the heart of a young man and a maiden; that is, with those that are beginning to love one only of the sex and to desire her for a bride; and still more during the time of betrothment, while it is lingering and progressing to the nuptials; and finally at the nuptials, and during the first days that follow them. Who does not then acknowledge and assent to the propositions which follow: That this love is the fundamental of all loves? And that into this love are gathered all joys and all delights from first to last? And who does not know that after this pleasant time these states of gladness successively decline and pass away, till at length they become scarcely sensible of them? If it be said to them then, as before, that this love is the fundamental of all loves, and that into this love all joys and all gladnesses are brought together, they do not assent to it or acknowledge it; and perhaps will say they are idle words, or that they are transcendent mysteries. It is evident from this that the earliest love of marriage emulates love truly conjugial, and presents it to view in a certain image. This is so because then the love of the sex, which is unchaste,

is cast aside, and love of one of the sex, which is love truly conjugial and chaste, is implanted and resides in its place. Who does not then look upon other women without love, and upon his own only one with love?

59. The reason why love truly conjugial is so rare that its quality is not known, and scarcely that it exists, is that the state of pleasantness before marriage is changed after marriage into a state of indifference, from insensibility to it. The causes of this change of state are more than can be here adduced; but they will be adduced hereafter where the causes of coldness, of separation, and of divorce are disclosed in their order, —whence it will appear that with most persons at this day the likeness and with it the knowledge of conjugial love is so effaced that its quality is unknown, and it is scarcely known that there is such love.

It is known that every man when born is merely corporeal, and that from corporeal he becomes natural, more and more interiorly, and thus rational; and finally becomes spiritual. The reason why this takes place progressively is that the corporeal is as the ground in which things natural, rational, and spiritual in their order are implanted. A man thus becomes more and more a man. Almost the same takes place when he enters into marriage; then man becomes a fuller man because united with a consort with whom he acts as one man. But in the first state this takes place in a certain image already spoken of. He then in like manner begins from the corporeal and advances into the natural, but as to the conjugial life and thence as to conjunction into one. They who then love corporeal natural things, and only from them love things rational, cannot be conjoined with a consort as into one except as to those externals; and when the externals fail, a coldness invades the internals, and dispels the delights of that love, as from the mind so from the body, and afterwards as from the body so from the mind, and this until nothing is left of the remembrance of the earliest state of their marriage, and consequently no cognizance of it. Now since this occurs with most men at the present day, it is clear that it is not known what love truly conjugial is, and scarcely that there is any such love. It is different with those that are spiritual. With them

the first state is the introduction to perpetual states of bliss; which increase in degree as the spiritual rational of the mind, and from this the sensual natural of the body of the one conjoin and unite themselves with those of the other. But these instances are rare.

60. (2) *That the origin of this love is from the marriage of good and truth.* It is acknowledged by every intelligent man, for it is a universal truth, that all things in the universe have relation to good and truth. And it cannot but be acknowledged that in each and all things of the universe good is conjoined with truth and truth with good, for this too is a universal truth coherent with the other. The reason why all things in the universe have relation to good and truth, and that good is conjoined with truth and truth with good, is that both proceed from the Lord and proceed from Him as one. The two which proceed from the Lord are love and wisdom, for those are Himself and are therefore from Himself, and all things pertaining to love are called goods, and all that pertain to wisdom are called truths; and as these two proceed from Him as the Creator, it follows that these two are in the things created. This may be illustrated by the heat and light that proceed from the sun. From these are all things on the earth; for according to their presence and according to their conjunction they germinate; and natural heat corresponds to spiritual heat which is love; and natural light corresponds to spiritual light which is wisdom.

61. That conjugial love proceeds from the marriage of good and truth will be shown in the following article or chapter. It is brought forward here only that it may be seen that this love is celestial, spiritual, and holy, because from a celestial, spiritual, and holy origin. And in order that it may be seen that the origin of conjugial love is from the marriage of good and truth, it is important that something should be briefly said here on that subject. It has been stated just above that there is a conjunction of good and truth in each and all created things. But there is no conjunction unless it is reciprocal, for conjunction on the part of one and not in turn on the part of the other is of itself dissolved. Now, as there is a conjunction of good and truth, and it is reciprocal, it follows that there is

truth of good, or truth from good, and that there is good of truth, or good from truth. It will be seen in the chapter next following that the truth of good, or truth from good, is in the male, and is the very masculine, and that the good of truth, or good from truth, is in the female and is the very feminine; and that there is a conjugial union between these two. This is mentioned here in order that some preliminary idea may be had of it.

62. (3) *That the correspondence of this love is with the marriage of the Lord and the church.* That is, as the Lord loves the church and desires that the church shall love Him, so husband and wife mutually love each other. It is known in the Christian world that there is a correspondence between them; but what is its nature is not yet known. This correspondence shall therefore be explained in a particular chapter which also follows. It is mentioned here to the end that it may be seen that conjugial love is celestial, spiritual, and holy, because it corresponds to the celestial, spiritual, and holy marriage of the Lord and the church. This correspondence moreover follows from the origin of conjugial love from the marriage of good and truth, of which in the preceding section, because the marriage of good and truth is the church with man; for the marriage of good and truth is the same as the marriage of charity and faith, since good is of charity and truth is of faith. That this marriage constitutes the church cannot but be acknowledged, for it is a universal truth, and every universal truth is acknowledged as soon as it is heard, which comes from the influx from the Lord and at the same time from the confirmation of heaven. Now, as the church is the Lord's because from the Lord, and as conjugial love corresponds to the marriage of the Lord and the church, it follows that this love is from the Lord.

63. And in the chapter referred to above it will be illustrated how the church, and thereby conjugial love, is formed by the Lord with two married partners. Here, only, that the church is formed by the Lord with the man and through the man with the wife; and that after it is formed in both it is a full church, for then there is full conjunction of good and truth, and the conjunction of good and truth is the church. It will be established in series hereafter, by demonstrative argu-

ments, that the conjunctive inclination, which is conjugial love, is in like degree with the conjunction of good and truth, which is the church.

64. (4) *That by virtue of its origin and its correspondence this love is celestial, spiritual, holy, pure, and clean, beyond every love from the Lord that exists with the angels of heaven and with the men of the church.* That conjugial love by virtue of its origin, which is the marriage of good and truth, is of this character, has been briefly confirmed just above but there only by anticipation; likewise that this love is such by virtue of its correspondence with the marriage of the Lord and the church. These two marriages, from which conjugial love as an offshoot descends, are very sanctities. Wherefore, if it is received from its Author, who is the Lord, a holiness follows from Him, and continually refines and purifies it. If then there is in the man's will a desire and tendency to it, this love is made clean and pure from day to day, perpetually.

Conjugial love is called celestial and spiritual for the reason that it is with the angels of the heavens; celestial with the angels of the highest heaven because they are called celestial angels; and spiritual with the angels below that heaven because they are called spiritual angels. The angels are so called for the reason that the celestial are loves and wisdoms therefrom, and the spiritual are wisdoms and loves therefrom. It is similar with their conjugial. Now, as conjugial love is with the angels of both the higher and the lower heavens, as was shown also in the first chapter, On Marriages in Heaven, it is evident that it is holy and pure. That considered in its essence by virtue of its derivation, it is holy and pure beyond every love with angels and with men, is the reason why this love is as it were the head of all other loves. Of this its eminence something shall now be said in the following section.

65. (5) *It is also the fundamental love of all loves, celestial, spiritual, and thence of all natural loves.* The reason why conjugial love considered in its essence is the fundamental love of all the loves of heaven and the church is, that its origin is from the marriage of good and truth, and from that marriage all the loves which make heaven and the church with man proceed. The good of that marriage constitutes the love, and the

truth of it constitutes the wisdom; and when love approaches wisdom, or conjoins itself with it, it then becomes love indeed; and when in turn wisdom approaches love, or conjoins itself, with it, it becomes wisdom indeed. Love truly conjugial is nothing else than the conjunction of love and wisdom. Two married partners, between whom or in whom at the same time this love exists, are an effigy and form of it; and in all the heavens, where the faces are genuine types of the affections of their love all are likenesses of it; for it is in them in general and in every individual part, as has been shown before. Now, since two married partners are this love in effigy and in form, it follows that every love that proceeds from the form of the love itself is a resemblance of it. If therefore conjugial love is celestial and spiritual the loves proceeding from it are also celestial and spiritual. Conjugial love then is as the parent and the other loves are as the offspring. Hence it is that from the marriages of the angels in the heavens spiritual offspring are generated, which are generations of love and wisdom, or of good and truth, of which generation see above, n. 51.

66. The same clearly appears from the creation of mankind into this love, and from their formation from it afterwards. The male was so created that he might become wisdom from the love of growing wise; and the female, so that she might become the love of the male from his wisdom and so according to it. It is plain from this that two married partners are very forms and effigies of the marriage of love and wisdom, or of good and truth.

It is to be well-known that there is neither good nor truth which is not in a substance as in its subject. There are no abstract goods and truths; for they are nowhere because they have no abiding-place. Nay, they cannot even appear as fleeting things. They are, therefore, merely entities about which reason seems to itself to think abstractly, but yet of which it cannot think except in subjects. For every idea of man, even the sublimest is substantial, that is, affixed to substances. Moreover it should be known that there is no substance except it be a form. A substance not formed is not anything; for nothing can be predicated of it, and a subject without predicates is likewise not a rational entity. These philosophic con-

siderations are added that it may be seen by them also, that two married partners who are in love truly conjugial are actually forms of the marriage of good and truth, or of love and wisdom.

67. Since natural loves flow forth from spiritual loves, and spiritual from celestial, for this reason it is said that conjugial love is the fundamental of all loves, celestial and spiritual, *and thence of all natural loves.* Natural loves have relation to the loves of self and of the world; but spiritual loves have relation to love towards the neighbor; and celestial loves have relation to love to the Lord. And such being the relation of these loves it is plain in what order they follow, and in what order they are in man. When they are in this order, the natural loves live from the spiritual, these from the celestial, and all in this order from the Lord from whom they are.

68. (6) *And that into this love are gathered all joys and all delights from first to last.* All delights whatsoever that are felt by man are of his love. By them the love manifests itself, yea, exists, and lives. It is known that delights are exalted in the degree that the love is exalted, and also as the incident affections touch the ruling love more nearly. Now, as conjugial love is the fundamental of all good loves, and as it is inscribed upon the very least things of man, as has been shown before, it follows that its delights exceed the delights of all loves; and also that it imparts delight to them according to its presence and at the same time its conjunction with them. For it expands the inmost things of the mind, and at the same time the inmost things of the body, as the delicious current of its fountain flows through and opens them. It is because of the superior excellence of its use above all other uses that all delights from first to last are gathered into this love. Its use is the propagation of the human race and of the angelic heaven therefrom; and as this use was the end of ends of the creation, it follows that all the states of blessedness, satisfaction, delight, gratification, and pleasure that could ever be conferred on man by the Lord Creator are gathered into this love. That delights follow use, and are present with man according to the love of the use, is manifest from the delights of the five senses,—of sight, hearing, smell, taste, and touch. Each of these has its delights,

with variations according to their specific uses. What then should not be the delights of the sense of conjugial love whose use is the complex of all other uses?

69. I know few will acknowledge that all joys and all delights from first to last are gathered into conjugial love; for the reason that love truly conjugial into which they are gathered is so rare at this day that it is not known what is its nature, and it is scarcely known to exist, as was explained and confirmed above in n. 58 and 59. For these joys and delights are in no other but in the genuine conjugial love; and as this is so rare on earth it is impossible to describe its supereminent felicities otherwise than from the mouth of angels, for they are in it. They have said that its inmost delights, which are of the soul,—into which the conjugial of love and wisdom, or of good and truth, from the Lord first flows,—are imperceptible and therefore ineffable, because they are delights at once of peace and of innocence; but that in their descent they become perceptible, more and more,—in the higher regions of the mind as states of blessedness, in the lower as states of happiness, in the breast as delights therefrom; and from the breast they diffuse themselves into each and every part of the body, and finally unite in the ultimates in the delight of delights. Moreover the angels have related wonders respecting these delights, saying, that the varieties of them in the souls of consorts, and therefrom in their minds and thence in their breasts are infinite and also eternal; and that they are exalted according to the wisdom in the husbands, and this because to eternity they live in the flower of their age, and because nothing is more blessed to them than to grow wiser and wiser. But many things respecting these delights, narrated from the mouth of angels, may be seen in the Relations especially in those which come after some of the following chapters.

70. (7) *But none come into this love, and can be in it, but those who come to the Lord, and love the truths and do the goods of the church.* The reason why no others but those that come to the Lord enter into this love, is that monogamic marriages, or marriages of one man with one wife, correspond to the marriage of the Lord and the church, and that their origin is the marriage of good and truth, of which above at n. 60–62.

It cannot be fully confirmed that it follows from this origin, and this correspondence, that love truly conjugial is from the Lord and is with those who come directly to Him, unless these two arcana are specially treated of, which shall be done in the chapters that next follow; of which one will be, On the Origin of Conjugial Love from the Marriage of Good and Truth; and the other, On the Marriage of the Lord and the Church and its Correspondence. It will also be seen in those chapters that it follows thence that conjugial love with man is according to the state of the church with him.

71. The reason why none can be in love truly conjugial but those that receive it from the Lord, who are those that come directly to Him and from Him live the life of the church, is that this love viewed from its origin and its correspondence is celestial, spiritual, holy, pure, and clean, beyond every love that exists with the angels of heaven and with the men of the church, as was shown above, n. 64; and these its attributes cannot be given except with those who are conjoined with the Lord and are consociated by Him with the angels of heaven. For these flee from loves outside of marriage, which are conjunctions with others than one's own consort, as they would flee from the ruin of the soul and the lakes of hell; and so far as a married partner flees from such conjunctions even as to the lusts of the will and intentions thence, in so far the love is purified in them, and successively becomes spiritual, first while they live on earth and afterwards in heaven. No love can ever become pure, either with men or with angels, therefore not even this love. But as the Lord primarily regards the intention, which is of the will, in so far as a man is in this intention, and perseveres in it, he is introduced into and successively progresses in its purity and holiness. None can be in spiritual conjugial love but those who are of such character from the Lord, because heaven is in it, and the natural man with whom this love derives its pleasures from the flesh only, cannot approach heaven, nor can he come near to any angel, nay, nor to any man in whom this love is; for it is the fundamental love of all celestial and spiritual loves, as was shown above in n. 65–67. It has been confirmed to me by experience that this is so. In the spiritual world I have seen genii who

were being prepared for hell approach an angel who was in delight with his consort. As they drew near, even at a distance, they became as furies and sought caves and pits into which they cast themselves for refuge. That evil spirits love what is homogeneous with their affection, however unclean, and have a repugnance to spirits of heaven as heterogeneous, because heaven is pure, may be concluded from the things related as preliminary in n. 10.

72. The reason why those that love the truths of the church and do its goods, come into this love and can abide in it, is that they and no others are received by the Lord; for they are in conjunction with Him, and thereby can be kept by Him in this love. There are two things which constitute the church and therefore heaven with man, truth of faith and good of life. Truth of faith constitutes the Lord's presence, and good of life according to the truths of faith effects conjunction with Him, and thus makes the church and heaven. Truth of faith constitutes the Lords presence because it is of light. Spiritual light is nothing else. Good of life effects conjunction because it is of heat. Spiritual heat is nothing else; for it is love, and the good of life is of love. And it is known that all light, even that of winter, brings presence, and that heat united with light effects conjunction; for fruit and flower gardens appear in all kinds of light but do not blossom and bear fruit except when heat conjoins itself with light. From these things the conclusion is plain that they who only know the truths of the church are not gifted by the Lord with love truly conjugial, but they that both know its truths and do its goods.

73. (8) *That this love was the love of loves with the ancients who lived in the golden, silver, and copper ages.* It cannot be known from history that conjugial love was the love of loves with the most ancient and the ancient peoples who lived in those earliest ages that were so named, because their writings are not extant, and the accounts that exist are from writers after those ages. But by these they are named and the purity and integrity of their life is also described—as well as its successive decadence as from gold to iron. But the character of the last or iron age, which began in the time of these writers, may in some measure be gathered from the history of the life

of some of the kings, judges, and wise men, who in Greece and elsewhere were called Sophi. But it is predicted in *Daniel* ii. 43, that this age could not endure as iron by itself endures, but would become like iron mixed with clay, which do not cohere. Now, as the ages which were named from gold, silver, and copper, had passed away before the time when writings came into use, and so a knowledge of their marriages could not be obtained on earth, it has pleased the Lord to disclose it to me in a spiritual way, by leading me to the heavens where their dwellings are, that there I might learn from their own mouths of what nature marriages were among them when they lived in their ages. For all who have passed from the natural world since the creation are in the spiritual world, and all as to their loves are similar and remain so to eternity. As these things are worthy to be known and related, and as they confirm the sacredness of marriages, I will give them to the public as they were shown to me in the spirit, awake, and afterwards were recalled to memory by an angel and so described. And as they are from the spiritual world, like the other relations following the chapters, I shall divide them into six Relations, according to the succession of the ages.

74. These six Relations respecting conjugial love—which are from the spiritual world—reveal what the quality of that love was in the earliest ages; what it was after those ages; and what it is at this day. From which it appears that this love has gradually fallen away from its holiness and purity until it has become scortatory; but that nevertheless there is hope of its being brought back again to its primeval or ancient holiness.

75. The First Relation:—

Once when I was meditating on conjugial love my mind was seized with a desire to know what the quality of that love was with those who lived in the *Golden Age;* and what it was afterwards among those that lived in the ages following, named from silver, copper, and iron. And as I knew that all who lived well in those ages are in the heavens, I prayed the Lord that He would permit me to discourse with them and be instructed.

And lo! an angel stood by me and said, "I am sent by the Lord to be your guide and companion. And first I will conduct

and accompany you to those who lived in the first age or period, called the Golden Age." And he added, "The way to them is difficult. It lies through a dark forest which no one can pass through without a guide given him by the Lord."

I was in the spirit and girded myself for the journey and we turned our faces towards the east. As we went on I saw a mountain whose height extended above the region of the clouds. We crossed a great desert and came into the forest, which the angel had told me of, thick with various kinds of trees and dark by reason of their density. But the forest was intersected by many narrow paths, and the angel said they were so many winding ways leading astray; and that unless the eyes were opened by the Lord to see olive trees wound around with vine tendrils, and the steps were directed from olive tree to olive tree, the traveller would wander away into the regions of Tartarus which are round about at the sides. Such is this forest to the end that it may guard the approach; for none but a primeval race dwell upon that mountain. After we entered the forest our eyes were opened and we saw the olive trees here and there, encircled with vines from which hung clusters of grapes of azure color. And the olive trees were disposed in perpetual circles, so that we went round and round according as the trees came into view. At length we saw a grove of lofty cedars and several eagles on their branches:

Seeing which the angel said, "We are now on the mountain not far from its summit."

We continued on, and lo! beyond the grove a circular plain where male and ewe lambs were feeding, which were representative forms of the state of innocence and peace of the mountaineers. Then we passed over this plain and behold! tents on tents appeared before us and on either side, many thousands in number, as far as eye could reach.

And the angel said, "Now we are in the camp. There is the army of the Lord Jehovih! So they call themselves and their habitations. These most ancient people dwelt in tents when they lived in the world and they therefore dwell in them now also. But let us bend our way to the south, where the wiser of them are, that we may meet some one with whom we may converse."

As we went on I saw at a distance three boys and three girls sitting at the door of a certain tent; but as we came near they were seen to be men and women of middle stature.

And the angel said, "All the inhabitants of this mountain appear from a distance like little children because they are in a state of innocence, and infancy is the appearance of innocence."

On seeing us the men ran up to us and asked, "From whence are you? And how came you here? Your faces are not of the faces of our mountain."

In reply the angel told them how we passed through the forest and the reason of our coming. Hearing which one of the three men invited and introduced us into his tent. The man was clothed with a mantle the color of hyacinth and a tunic of white wool; and his wife with a flowing robe of crimson, and under it a tunic about the breast of fine linen embroidered. As in thought I had a desire to learn about the marriages of the most ancient people I looked alternately at the husband and the wife, and observed as it were a oneness of souls in their faces.

And I said, "You two are one."

The man replied, "We are one. Her life is in me and mine in her. We are two bodies but one soul. The union between us is as that of the two tents in the breast called the heart and the lungs. She is my heart and I am her lungs. But as by the heart we here mean love and by the lungs wisdom, she is the love of my wisdom and I am the wisdom of her love. Therefore her love from without veils my wisdom, and my wisdom is inwardly in her love. Hence there is as you have said an appearance of oneness of souls in our faces."

I then asked, "If such is the union can you look at any other woman than your own?"

He replied, "I can; but as my wife is united to my soul we two look together, and then nothing of desire can enter. For when I look at the wives of others I look at them through my wife whom alone I love. And as she, my own, has a perception of all my inclinations, she as an intermediate gives direction to my thoughts, and turns away everything discordant, and imparts a cold and horror of everything unchaste. It is therefore as impossible for us here to look from lust upon any

wife of a companion as it is to look from Tartarean shade at the light of our heavens. With us therefore there is no idea of thought, still less any word of language for the allurements of wanton love." He could not say scortation, for the chastity of their heaven strove against it.

The angel guide said to me, "You hear now the speech of the angels of this heaven that it is the language of wisdom; for they speak from causes."

Then looking about I saw that their tent was as if covered with gold, and asked, "Whence is this?"

He replied, "It is from the flaming light that gleams and glistens and touches the curtains of our tent as with gold when we are in conversation about conjugial love. For then the heat of our sun, which in its essence is love, bares itself, and tinges the light, which in its essence is wisdom, with its own golden color. And this is because in its origin conjugial love is the sport of wisdom and love; for a man is born that he may be wisdom; and a woman, that she may be the love of the man's wisdom. Hence are the delights of that sport in conjugial love and from that love between us and our wives. We here for thousands of years have seen clearly that these delights, as to abundance, degree, and vigor, are superlative and eminent, according to the worship of the Lord Jehovih with us, from whom inflows the heavenly union, or the heavenly marriage, which is of love and wisdom."

When these words were said I saw a great light upon a hill in the midst among the tents, and asked, "Whence is that light?"

He replied, "It is from the holy place of the Tabernacle of our worship."

And I asked whether it was permitted to go to it. He said it was; and I went and saw a tabernacle, fashioned without and within exactly like the tabernacle that was built for the sons of Israel in the wilderness, the pattern of which was shown to Moses on Mount Sinai (*Exod.* xxv. 40; xxvi. 30).

And I asked, "What is within the holy place from whence proceeds so great a light?"

He replied, "A tablet on which is the inscription, 'The Covenant between Jehovah and the Heavens.'" He said no more.

As now we were ready to depart I asked, "Did any of you while you lived in the natural world live with more than one wife?"

He answered, that he knew not one: "For we could not think of more. Those who had thought of more have told us that instantly the states of heavenly blessedness of their souls had retreated from the inmosts to the extremities of their bodies, even to the toe-nails, and with them at the same time the praiseworthy qualities of manhood. When this was perceived they were expelled from our countries."

Having said this the man ran to his tent and returned with a pomegranate, in which there was an abundance of seeds of gold; and he gave it to me and I brought it away as a token that we had been with those who lived in the Golden Age. And then after a salutation of peace we departed and returned home.

76. The Second Relation:—

The next day the same angel came to me and said, "Would you like me to conduct you and go with you to the people who lived in the *Silver Age* or *Period*, that we may hear from them about the marriages of their time?" And he added that neither can they be approached except under the Lord's auspices.

I was as before in the spirit and was accompanied by my guide. We came first to a hill on the border between the east and the south. And while we were on its sloping height he showed me a very extended region of country, and far away an eminence as if mountainous, between which and the hill on which we stood was a valley, and beyond that a plain and an acclivity gently rising from it.

We descended the hill to cross the valley and saw here and there on either side wood and stone carved in images of men, and of various beasts, birds, and fishes; and I asked the angel, "What are these? Are they idols?"

He replied, "Not at all. They are figures representative of various moral virtues and spiritual truths. With the peoples of this age there was a knowledge of correspondences; and as every man, beast, bird, and fish corresponds to some quality, therefore each sculptured form represents some aspect of a virtue or truth, and several together the virtue or truth it-

self in a general extended form. These in Egypt were called hieroglyphics."

We passed on through the valley, and as we entered upon the plain, lo! we saw horses and chariots, horses variously caparisoned and harnessed, and chariots of different forms; some carved like eagles, others like whales, others like stags with horns, others like unicorns; and finally some wagons also and stables around at the sides. But as we came near both horses and chariots disappeared and we saw in their stead men, by twos and twos, walking, conversing, and reasoning together. And the angel said to me, "The figures of horses, chariots, and stables, seen from a distance, were appearances of the rational intelligence of the men of that age. For horses by correspondence signify the understanding of truth; a chariot, its doctrine; and stables, instructions. You know that in this world all things appear according to correspondences."

But we passed by these and went up a long ascent, and at last saw a city which we entered. And in going through, we from the streets and public places took note of its houses. They were as many palaces built of marble. In front of them were steps of alabaster and at the sides of the steps columns of jasper. We also saw a temple of precious stone of the color of sapphire and lapis lazuli.

And the angel told me, "Their houses are of stone, because stones signify natural truths, and the precious stones spiritual truths; and all those that lived in the Silver Age had intelligence from spiritual truths and thence from natural truths. Silver has also a like signification."

As we wandered through the city we saw consorts here and there, pairs and pairs; and as they were husbands and wives we expected that we should be invited somewhere. While this was in mind, as we were passing along we were called back by two to their house; and we ascended and entered. And the angel speaking for me explained to them the reason of our coming to this heaven, that it was "for instruction respecting marriages among the ancients from whom you in this heaven are."

He answered, "We were from the peoples in Asia; and the pursuit of our age was the pursuit of truths, by which we had

intelligence. This was the pursuit of our soul and mind. But the pursuit of our bodily senses was the representations of truths in forms; and the knowledge of correspondences connected the sensuals of our bodies with the perceptions of our minds and gained us intelligence."

Hearing this the angel requested that they would tell us something about marriages among them.

The husband said, "There is a correspondence between spiritual marriage which is of truth with good, and natural marriage which is that of a man with one wife. And as we have studied correspondences we have seen that the church with its truths and goods cannot exist at all except with those who live in love truly conjugial with one wife. For the marriage of good and truth is the church in man. Therefore all of us who are here say that the husband is truth and the wife is its good; and that good cannot love other truth than its own, nor truth love in return other good than its own. If other were loved internal marriage which makes the church would vanish, and the marriage would become merely external, to which idolatry and not the church corresponds. For this reason we call marriage with one wife a sacrament, and if it should take place among us with more than one we should call it sacrilege."

When he had said this, we were introduced into an antechamber where were many works of art upon the walls, and small statues as if cast of silver; and I asked, "What are these?" He said, "They are pictures and forms representative of many of the qualities, attributes, and delights which come of conjugial love. These represent the oneness of souls; these the conjunction of minds; these the concord of hearts; and those the delights springing from them."

While we were examining them we saw as it were a rainbow upon the wall, composed of three colors, crimson (purple),* blue (*hyacinthinum*), and white; and we saw how the crimson passed over into the blue and tinged the white with dark blue, and that this color flowed back through the blue into the crim-

* *Purple* with Swedenborg always means the royal or red purple of the ancients; to avoid confusion it is here rendered *crimson*. The *blue* in our text is in the Latin *hyacinthinum*, a blue slightly tinged with red, while the term rendered *dark blue* is in Latin *cyaneus*.

son and raised it as it were to a splendor of flaming red. And the husband said to me:

"Do you understand these things?"

I answered, "Instruct me."

He replied, "The crimson, from its correspondence, signifies the conjugial love of the wife; the white, the intelligence of the husband; the blue, the beginning of conjugial love in the husband's perception from the wife; and the dark blue with which the white was tinged, conjugial love then in the husband. That this color flowed back through the blue into the crimson and raised this as if to a splendor of flaming red, signifies the conjugial love of the husband flowing back to the wife. Such things are represented on these walls when from meditation on conjugial love—its mutual, successive, and simultaneous union,—we look with intent eyes at the rainbows pictured there."

To this I said, "These things are more than mystical at the present day; for they are appearances representative of the secrets of the conjugial love of one man with one wife."

He replied, "They are so. But to us here they are not secrets and therefore are not mystical."

When he said this a chariot appeared a long way off drawn by two small white horses; seeing which the angel said, "That chariot is a signal to us that we should depart."

Then as we descended the steps, our host gave us a cluster of white grapes with leaves from the vine attached; and lo! the leaves became silver. And we brought them away as a token that we had conversed with the peoples of the Silver Age."

77. The Third Relation:—

The day after, the angel guide and companion came and said, "Make ready, and let us go to the heavenly inhabitants in the west, who are from the men that lived in the third or *Copper Age*. Their dwelling-places are from the south through the west towards the north, but not into the north."

I made ready and accompanied him and we entered their heaven at the southern side. There was a magnificent grove of palm and laurel trees. We passed through this grove and then just upon the western border we saw giants, of twice the stature of ordinary men; and they asked us, "Who let you in through the grove?"

The angel said, "The God of heaven."

They responded, "We are guards to the ancient western heaven, but pass on."

We went on and from an eminence saw a mountain towering to the clouds; and between us on this height and the mountain were villas and villas, with interjacent gardens, groves, and fields. We passed by the villas even to the mountain and ascended. And lo! its summit was not a mountain top but a plain, with an extensive and spacious city upon it. And all its houses were of the woods of resinous trees and their roofs were of planks.

I asked, "Why are the houses here of wood?"

The angel replied, "Because wood signifies natural good, and the men of the third age of the earth were in that good; and as copper also signifies natural good the age in which they lived was named by the ancients from copper. There are also sacred buildings here constructed of olive wood; and in the midst of them is a holy place where lies in an Ark the Word given to the inhabitants of Asia before the Israelitish Word, the historical books of which are called, '*The Wars of Jehovah*,' and the prophetical books, '*Enunciations*,'* both mentioned by Moses in *Num.* xxi. 14, 15, 27–30. This Word at the present day is lost in the countries of Asia and is preserved only in Great Tartary."

The angel then conducted me to one of these buildings and we looked in, and saw the holy place in the midst of it, all in most brilliant white light. And the angel said, "This light is from that ancient Asiatic Word, for all Divine truth shines in the heavens."

Passing out of the building we heard that it had been announced in the city that two strangers were there, and that they ought to be examined as to whence they came, and what is their business here. And an attendant of the court came up to us and ordered us before the judges.

To the question whence we came and what was our business here we answered, "We came through the grove of palm trees, and also passed the abodes of the giants who are the guardsmen of your heaven, and afterwards through the region of villas,

* Translated in the common version, *Proverbs*.

from which you may conclude that it is not of ourselves but of the God of heaven that we are come hither. And our business for which we came, is that we may be informed respecting your marriages, whether they are monogamic or polygamic."

They responded, "What are polygamic marriages? Are they not scortatory?"

And then the assembled judges commissioned an intelligent man to inform us in relation to this matter in his own house. And at his house he set his wife by his side and spoke to us in these words:

"From the primeval or most ancient people who were in love truly conjugial, and hence were before others in the virtue and potency of that love in the world, and are now in a most blessed state in their heaven, which is in the east, we have preserved among us precepts respecting marriages. We are their descendants, and they as fathers gave to us as sons canons of life, among which was this respecting marriages: '*Sons, if you would love God and the neighbor, and if you would be wise and be happy to eternity, we counsel you to live in single marriage. If you depart from this precept every heavenly love will flee from you, and with it internal wisdom, and you will be destroyed.*' To this precept of our fathers we as sons have been obedient. And we perceive the truth of it, which is, that in so far as any man loves one only married partner he becomes heavenly and internal; and that in so far as any man does not love one only married partner he becomes natural and external, and does not love at all, except himself and the imaginations of his own mind, and is foolish and insane. It is from this that we in this heaven are all in single marriage. And because we are so the boundaries of our heaven are all guarded against polygamists, adulterers, and whoremongers (*scortatores*)* If polygamists enter they are cast out into the darkness of the north; if adulterers, they are cast out into the fires of the west; and if whoremongers, they are cast out into the fatuous lights of the south."

On hearing this I asked what he meant by the darkness of the north, the fires of the west, and the fatuous lights of the south.

*See note to page 72.

He answered, "The darkness of the north is dullness of mind and ignorance of truth; the fires of the west are the loves of evil; and the fatuous lights of the south are falsifications of truth. These are spiritual scortations."

He then said, "Follow me to our treasure house."

And we followed, and he showed us the writings of the most ancient peoples. They were on tablets of wood and of stone; and after that upon polished tablets of wood; and the second age inscribed their writings on parchments. And he brought a parchment on which the canons of the first people had been copied from the tables of stone, among which was the precept concerning marriages.

Having seen these and other memorable things of very early antiquity the angel said, "It is now time for us to depart."

Our host then went out into the garden and plucked several little branchlets from a tree and tied them in a bunch and gave them to us, saying, "These branchlets are from a tree native or peculiar to our heaven, the juice of which has a fragrance from balsam."

We brought the bunch away with us, and descended by a way nearly eastward which was not guarded. And lo! the branchlets were turned to shining brass and the very tips of them to gold, as a token that we have been with the people of the third age, which is named from copper or brass.

78. The Fourth Relation:—

After two days the angel spoke to me again, saying, "Let us complete the period of the ages. There still remains the last stage which is named from iron. The people of that age dwell in the north, on the westward side towards the interior, or to the side. These are all from the ancient inhabitants of Asia who had the Ancient Word, and whose worship was from that; of a time, therefore, prior to the advent of our Lord into the world. This is evident from the writings of the ancients wherein those times were so named. The same ages are meant by the statue seen by Nebuchadnezzar, the head of which was of gold, the breast and arms of silver, the belly and the thighs of brass, the legs of iron, and the feet of iron and also of clay (*Dan.* ii. 32, 33).

These things the angel told me on the way, which was shortened and speeded by changes of state induced upon our minds according to the genius of the inhabitants of the countries through which we passed; for spaces and therefore distances in the spiritual world are appearances, according to the states of minds. When we lifted up our eyes, behold, we were in a forest consisting of beeches, chestnut trees, and oaks; and as we looked about there we saw bears on the right hand and leopards on the left.

As I was wondering at this the angel said, "These are not bears and leopards but men, who guard the inhabitants of the north. With their nostrils they scent the spheres of life of them that pass by, and rush upon those that are spiritual; for the inhabitants are natural. They that only read the Word and draw nothing of doctrine from it appear at a distance like bears, and those who confirm falsities from it appear as leopards." But seeing us they turned away and we passed on.

After the forest there appeared thickets; and beyond that grassy plains divided into beds surrounded by box. Then the country descended gently into a valley wherein were cities and cities. Some of these we passed; but into one great city we entered. Its streets were irregular; the houses likewise. They were built of brick with interlacing timbers and plastered. In the public places were temples of hewn lime-stone, the substructure of which was below the ground and the superstructure above. Into one of these we descended by three steps; and round about against the walls we saw idols in various forms and a crowd upon their knees adoring them. In the midst was an assemblage out of which rose the head of the tutelary god of the city. As we were going out the angel told me that among the ancients who lived in the silver age, spoken of above, idols were representative images of spiritual truths and moral virtues; and that when the knowledge of correspondences faded from memory, and became extinct, these images became first objects of worship, and afterwards were adored as gods. Hence idolatry arose.

When we were outside the temple we observed the people and their dress. They had a face as of steel, of a bluish gray color; and were dressed like comedians, with skirts about the

loins hanging from a tunic fitting tightly to the chest, and on their heads were caps crimped into the form of boats.

But the angel said, "Enough of this. Let us be informed respecting the marriages of the peoples of this age."

And we entered the house of one of the magnates, on whose head was a cap of turret shape. He received us benignantly, and said, "Walk in, and let us converse together."

We passed into the vestibule, and sat there. And I asked him about the marriages of this city and country. He said, "We do not live with one wife, but some with two and three, and some with more; for the reason that we delight in variety, and in obedience and honor as of majesty. These we receive from our wives when there are several. With only one there would not be the pleasure from variety but tedium from sameness; nor the flattery that comes from obedience but annoyance from equality; nor would there be the enjoyment of ruling, and thence of honor, but disquiet from the contention about superiority. And what is woman? Was she not born subject to the will of man? And to serve and not to rule? Therefore every husband here has as it were royal majesty in his own house. And as this is of our love it is also the blessedness of our life."

"But," I asked, "where then is conjugial love, which of two souls makes one, and conjoins minds, and blesses man? That love cannot be divided; if divided it becomes a burning heat which effervesces and passes away."

He replied to this, "I do not understand what you say. What else blesses man but the emulation of wives for the honor of precedence with their husband?"

Saying this the man went into the women's apartment, opening two doors; but there came out from it a lustful effluvium which stank like mire. It was from polygamic love which is connubial and at the same time scortatory. I therefore got up and shut the doors.

Afterwards I said, "How can you on this earth subsist when you have nothing of love truly conjugial and when you also worship idols?"

He responded, "As to connubial love we are so ardently jealous for our wives that we permit no one to enter our houses

farther than the vestibule; and as we have jealousy we also have love. As to idols we do not worship them; but we cannot think of the God of the universe except by means of images presented to our eyes. For we cannot raise our thoughts above the sensuals of the body, and can have no thought of God higher than the visible things thereof."

Then again I asked, "Are not your idols of different forms? How can these present the vision of one God?"

To this he answered, "That is a mystery to us. Something of the worship of God is latent in each form."

I said, "You are merely sensual corporeal men. You have not a love of God nor a love of a married partner that derives anything from the spiritual, and these loves together make man, and from sensual make him heavenly."

As I was saying this there appeared as it were lightning through the portal; and I asked "What is this?"

He said, "Such lightning is a sign to us that there will come an Ancient One from the East who will teach us about God, and that He is one, the only Omnipotent, who is the First and the Last. And he admonishes us not to worship idols, but to look to them only as images representative of the powers going forth from the one God, which together form the worship of Him. This Ancient One is our Angel whom we revere and to whom we hearken. He comes to us and raises us up when we fall into obscure worship of God from phantasy respecting the images."

Having heard these things we left the house and the city. And on our way we drew conclusions from what we had seen in the heavens, respecting the circuit and the progression of conjugial love. Of the circuit, that it passed from the east into the south, thence into the west, and from thence into the north. Of its progression, that it decreased according to its circular course; that is to say, that in the east it was celestial, in the south it was spiritual, in the west natural, and in the north sensual; and also that it declined in like degree with the love and the worship of God. From which comes the conclusion that in the first age this love was as gold, in the second as silver, and in the third as brass, in the fourth as iron, and that finally it ceased.

Then my angel guide and companion said, "And yet I am fed with the hope that this love will be revived again by the God of heaven, who is the Lord; for it can be revived."

79. The Fifth Relation :—

The former angel who had been my guide and companion to the ancient peoples that lived in the four ages, the golden, silver, copper, and iron, came to me again and said, "Do you wish to see the age that followed those ancient ones, what was its nature and what it still is? Follow me, then, and you shall see. They are those of whom *Daniel* prophesied thus:—

> A kingdom shall arise after those four wherein iron shall be mixed with miry clay; they shall mingle themselves by the seed of man, but they shall not cleave the one to the other, even as iron is not commingled with clay (*Dan.* ii. 41–43)."

And he added, "'The seed of man by which the iron shall be mixed with clay and yet they shall not cohere,' means the truth of the Word falsified."

These things said I followed him, and on the way he told me that, "These people dwell on the border between the south and the west, but a great distance behind those that lived in the four former ages and also at a profounder depth."

We proceeded by the south to a region bordering upon the west and passed through a dreadful forest. For in it there were stagnant pools, out of which crocodiles raised their heads and opened upon us their gaping jaws set with teeth; and between the pools were terrible dogs, some three-headed like cerberus, some two-headed; and all glared at us as we passed with a horrible ravenous look and ferocious eyes. We entered the western part of this region and saw dragons and leopards, such as are described in *Rev.* xii. 3, and xiii. 2.

And the angel said to me, "All these wild beasts that we have seen are not beasts but corresponding and thus representative forms of the lusts in which the people are whom we are to visit. The lusts themselves are represented by those horrible dogs; their evil cunning and slyness by the crocodiles; their falsities and depraved leaning to the things of their worship by the dragons and leopards. But the inhabitants represented do not dwell next to the forest, but behind a great desert that

intervenes, that they be kept entirely separate and apart from the peoples of the preceding ages. They are also totally alien and different from them. They have indeed heads above their breasts, and breasts above their loins, and loins above their feet, like the primeval men; but there is nothing of gold in their heads, or silver in their breasts, nor of brass in their loins, nay, nor even anything of pure iron in their feet; but in their heads is iron mixed with clay; in their breasts, both of these mixed with brass; in their loins, both also mixed with silver; and in their feet these are mixed with gold. By this inversion they have been changed from men into graven images of men, in whom nothing within is coherent; for that which was highest has become lowest, so that what was the head has become the heel, and *vice versa*. They appear to us from heaven like acrobats who, with the body upside down, lie upon their elbows and move forward; or like beasts that lie upon their backs, lift up their feet, and from the head which they bury in the earth look up to heaven."

We passed through the forest and entered the desert which was not less terrible. It consisted of heaps of stones with gulches between, out of which hydras and vipers stealthily crept, and fiery serpents flew forth. The whole desert was a continuous descent, and we went down the long decline and came at length into a valley where dwell the inhabitants of that region and age.

There were huts here and there which were seen to come together at length and to be connected in the form of a city. We entered it, and lo! the houses were constructed of scorched branches of trees cemented with mud. The roofs were covered with black slates. The streets were irregular, all narrow at their beginnings, but grew wider as they went on and were broad at the ends where there were public places. Thus there were as many public places as streets.

As we entered the city it became dark, because heaven was not visible. We therefore looked up and light was given us and we saw. And then we asked those whom we met, "Can you see when heaven is not visible above you?"

They replied, "What do you ask? We see clearly. We walk about in full light."

Hearing this, the angel said to me, "Darkness to them is light and light darkness, just as it is with the birds of night, for they look downwards and not upwards."

We went into the cabins here and there, and in every one we saw a man with his woman. And we asked whether all here live in their own house with only one wife.

They answered with a hissing, "What! with only one wife? Why not ask whether we live with only one harlot? What is a wife but a harlot? By our laws it is not permissible to fornicate with more than one woman. And yet with more it is not dishonorable or disgraceful among us, but it must be out of the house. We glory in this among ourselves. In this way we rejoice in license and in the pleasure of it more than polygamists. Why is a plurality of wives denied to us, and yet has been conceded, and is at this day conceded, to the whole world round about us? What is life with one woman alone but captivity and imprisonment? But here we break down the barrier of this prison and deliver and free ourselves from this servitude. Who is angry with a captive that sets himself free when he can?"

To this we answered, "You talk, friend, as if you were without religion. Who that is imbued with any reason does not know that adulteries are profane and infernal? And that marriages are holy and heavenly? Are not adulteries with the devils in hell, and marriages with the angels in heaven? Have you read the sixth commandment of the Decalogue? And in *Paul*,* that adulterers can in no wise enter into heaven?"

Our host laughed heartily at this and looked upon me as a simpleton and almost as a madman. At that moment a messenger came running from the chief man of the city and said, "Bring the two strangers into the forum. And if they will not come, drag them there. We have seen them in a shade of light. They came in secretly. They are spies."

And the angel said to me, "The reason we were seen in the shade was that the light of heaven in which we were is shade to them, and the shade of hell to them is light. And this is so because they regard nothing as sin, not even adultery, and

* I *Cor.* vi. 9.

therefore see falsity altogether as truth. And falsity gives out light before the satans in hell; and truth darkens their eyes like the shade of night."

We said to the messenger, "We need not be urged, still less dragged to the forum, but will go with you of our own accord."

And we went. And lo! a great crowd was there out of which some lawyers came and whispered in our ears, "Have a care for yourselves that you do not say anything against religion, or the form of government, or against good manners."

We replied, "No, but we shall speak for them and according to them."

And we inquired, "What is your religion regarding marriages?"

At this the crowd murmured, and said, "What have you to do with marriages here? Marriages are marriages."

And we asked, again, "What is your religion respecting scortations?"

At this also the crowd murmured, saying, "What have you to do here with scortations? Scortations are scortations. Let him that is without guilt cast the first stone."

And the third time we asked, "Does your religion teach concerning marriages that they are holy and heavenly? and concerning adulteries that they are profane and infernal?"

At this many in the crowd laughed aloud, and mocked and jeered, saying, "Ask of our priests about matters of religion, and not of us. We acquiesce entirely in their declarations; for nothing of religion falls within the judgment of the understanding. Have you not heard that the understanding is insane as to the mysteries of which religion entirely consists? And what have actions to do with religion? Are not the mutterings from a devout heart about expiation, satisfaction, and imputation the things that make souls blessed and not works?"

Then some of the so-called wise of the city came to us and said, "Go away from here. The crowd is excited. It will shortly become riotous. We will talk with you about this matter alone. There is a walk behind the court; let us withdraw to that. Come with us."

And we followed. And then they asked us whence we came? and what was our business here? We said:

"That we may be instructed respecting marriages; whether with you as with the ancients who lived in the golden, silver, and copper ages they are sacred or not."

They replied, "What! Sacred! Are they not doings of the flesh? and of the night?"

And we answered, "Are they not also deeds of the spirit? And what the flesh does from the spirit is it not spiritual? And all that the spirit does it does from the marriage of good and truth. Is not this a spiritual marriage that enters into the natural marriage which is of husband and wife?"

To this the so-called wise men responded, "You refine and exalt this thing too much. You climb above things rational to spiritual. Who can begin there, descend thence, and thus form a judgment about anything?" To this they added in derision, "Perhaps you have the pinions of an eagle and can fly into the uppermost region of heaven and see such things. We cannot."

We then asked them to tell us from the height or region in which the winged ideas of their minds fly, whether they know or can know that there is a conjugial love of one man with one wife, into which are brought together all the blessings, satisfactions, joys, amenities, and pleasures of heaven, and that this love is from the Lord, according to the reception of good and truth from Him, that is, according to the state of the Church?

Hearing this they turned away and said, "These men are mad. They enter with their judgment into the ether, and conjecturing vain things scatter nuts."*

Then they turned to us and replied, "We will make a direct answer to your windy conjectures and dreams." And they said, "What has conjugial love in common with religion and with inspiration from God? Has not every man that love according to the state of his potency? And is it not as much with those out of the church as with those that are within it? Equally with Gentiles as with Christians? Nay, equally with the impious as with the pious? And is not the strength of that love with every one either from his heredity, or his bodily health, or from temperance of life, or the warmth of the climate? And can it not also be strengthened and stimulated

* That is problems to solve. [Ed.]

by medicines? Is it not similar as with beasts, especially birds, which love in pairs? Is not that love carnal? What has a thing that is carnal in common with the spiritual state of the church? Does the love with a wife, as to its last effect, differ in the least, as to that effect, from love with a harlot? Is not the lust similar? And the delight similar? It is therefore harmful to deduce the origin of conjugial love from the holy things of the church."

On hearing this we said to them, "You reason from the frenzy of lasciviousness and not from conjugial love. You know not at all what conjugial love is because it is cold with you. We are convinced by what you have said that you are from the age that is called 'from iron and clay,' and which consists of it, which do not cohere according to the prophecy in *Daniel* (ii. 43), for you make conjugial love and scortatory love to be one. Do these cohere more than iron and clay? You are believed to be and are called wise; but you are anything but wise."

Inflamed with anger at these words they shouted and called the crowd together to cast us out. But then by power given us by the Lord we stretched forth the hand, and lo! fiery serpents, vipers, and hydras, and dragons also, appeared from the desert; and rushed in and filled the city from which the inhabitants fled in terror.

And the angel told me, "In this region new-comers from the earth arrive daily, and by turns the former inhabitants are sent away and are cast down into gulfs at the west, which at a distance appear as lakes of fire and brimstone. All these are both spiritual and natural adulterers."

80. The Sixth Relation:—

As these words were said, I was looking to the extreme west, and behold! there appeared as it were lakes of fire and brimstone. And I asked the angel, "Why have the hells there such an appearance?"

He answered, "They appear as lakes from their falsifications of truth; because water in the spiritual sense is truth. And there appears the likeness of fire round about them and in them, from their love of evil; and of brimstone from their love of the false. These three, the lake, the fire, and the brim-

stone are appearances, because they are the correspondences of the evil loves in which they are. All these are shut up in eternal workhouses, where they labor for their food, their clothing, and their bed. And when they do evil they are severely and miserably punished."

Again I asked the angel, "Why did you say that those who are there are spiritual and natural adulterers? Why not say evil doers and impious?"

He replied, "Because all who regard adulteries as nothing, that is, who believe from confirmation that they are not sins, and so do them of set purpose, are evil doers and impious in their heart. For the human conjugial and religion go together at every step. Every advance and every step from religion and into religion is also an advance and step from the conjugial and into the conjugial that belongs to and is peculiar to the Christian man."

To the question, "What is this conjugial?" he said, "It is the desire of living with one only wife. And the Christian man has this desire according to his religion."

Afterwards I was grieved in spirit that marriages, which in the ancient ages were most holy, are so wretchedly changed into adulteries.

And the angel said, "It is the same with religion at the present day; for the Lord says:—

> In the consummation of the age there shall be the abomination of desolation foretold by Daniel. And there shall be great affliction, such as hath not been from the beginning of the world (*Matt.* xxiv. 15, 21).

"The abomination of desolation" signifies the falsification and deprivation of all truth; "affliction" signifies the state of the church infested by evils and falses; and "the consummation of the age" of which these thing are predicated, signifies the last time or end of the church. The end is now; because there is no truth left that is not falsified; and falsification of truth is spiritual scortation, which acts as one with natural scortation, for they cohere."

81. As we were conversing and grieving about these things, a burst of light suddenly appeared, powerfully affecting my eyes. Wherefore I looked up, and lo! the whole heaven above us ap-

peared luminous, and from east to west in long succession a glorification was heard.

And the angel said to me, "This glorification is a glorification of the Lord on account of His advent, which is being celebrated by the angels of the eastern and the western heavens."

From the southern and the northern heavens only a gentle murmur was heard.

As the angel understood it all he explained to me, First, that the glorifications and celebrations of the Lord are made out of the Word, because they then are made from the Lord; for He is the Word, that is, the very Divine Truth therein."

And he said, "Now, in particular they are glorifying and celebrating the Lord with these words spoken by *Daniel* the prophet:—

Thou sawest iron mixed with miry clay, they shall mingle themselves by the seed of man, but they shall not cohere. But in those days the God of the heavens shall make to arise a kingdom that in the ages shall not be destroyed. It shall break in pieces and consume all those kingdoms, but itself shall stand for the ages (*Dan.* ii. 43, 44)."

After this I heard as it were the voice of song again, and more deeply in the east I saw a glittering light more splendid than the former. And I asked the angel, "What are they glorifying there?"

He said, "With these words in *Daniel*:—

I saw in the night visions, and behold! with the clouds of heaven came one like unto the Son of man, and unto Him was given dominion and a kingdom; and all peoples and nations shall worship Him. His dominion is the dominion of an age that shall not pass away, and His kingdom one that shall not be destroyed (*Dan.* viii. 13, 14).

Besides these words they celebrate the Lord also from the words in the *Apocalypse*:—

To Jesus Christ be glory and strength. Behold He cometh with the clouds. He is the Alpha and the Omega, the Beginning and the End, the First and the Last. Who is, and who was, and who is to come, the Almighty. I John heard this from the Son of man out of the midst of the seven candlesticks (*Rev.* i. 5–7, 8, 9, 10–13; xxii. 13; and from *Matt.* xxiv. 30, 31."

I looked again towards the eastern heaven and a light shone forth on the right, and this light entered the southern expanse.

And I heard a sweet sound, and asked the angel, "What of the Lord are they glorifying there?"

He said, "These words in the *Apocalypse*:—

I saw a new heaven and a new earth, and I saw the holy city, the New Jerusalem, descending from God out of heaven prepared as a bride for her husband. And the angel spake with me and said, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit upon a mountain, great and high, and showed me the city, the holy Jerusalem (*Rev.* xxi.1, 2, 9, 10).

And with these words:—

I Jesus am the bright and morning Star. And the Spirit and the Bride say, Come. He said, Yea I come quickly. Amen, yea, come, Lord Jesus (xxii. 16, 17, 20)."

After these and many others there was heard one common glorification from the east to the west of heaven, and also from the south to the north. And I asked the angel, "What is it now?" He said, "They are these words from the *Prophets*:—

Let all flesh know that I, Jehovah, am thy Saviour and thy Redeemer (*Isa.* xlix. 26).

Thus saith Jehovah, the King of Israel, and thy Redeemer, Jehovah of hosts, I am the First and the Last, and beside Me there is no God (*Isa.* xliv. 6).

It shall be said in that day, Lo, This is our God, whom we have waited for, that He should save us. This is Jehovah, whom we have waited for (*Isa.* xxv. 9).

The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah. Behold, the Lord Jehovih shall come in strength. He shall feed His flock like a shepherd (*Isa.* xl. 3, 5, 10, 11).

Unto us a Child is born, unto us a Son is given. His name shall be Wonderful, Counselor, God, Hero, the Father of Eternity, the Prince of Peace (*Isa.* ix. 6).

Behold the days come and I will raise unto David a just Branch, who shall reign King. And this is His name, Jehovah our Justice (*Jer.* xxiii. 5, 6; xxxiii. 15, 16).

Jehovah Zebaoth is His name; and thy Redeemer, the Holy One of Israel, the God of the whole earth shall He be called (*Isa.* liv. 5).

In that day Jehovah shall be for a King over all the earth; in that day there shall be one Jehovah, and His name one (*Zech.* xiv. 8, 9)."

On hearing and understanding these glorifications my heart exulted, and in joy I went home. And there, from the state

of the spirit I returned into that of the body; in which state I wrote down the things that were seen and heard. To which I now add this: That conjugial love will be raised up anew by the Lord after His advent, such as it was with the ancients. For that love is of the Lord alone, and is with those who are made spiritual by Him through the Word.

82. After this a man from the northern quarter ran up to me in a passion, regarded me with a threatening look, and addressing me in an excited tone said, "Are you the man that wishes to seduce the world by establishing a New Church, which you understand by the 'New Jerusalem' that is to descend out of heaven from God? And by teaching that the Lord will grant to those who embrace the doctrinals of that church a love truly conjugial, the delights and felicity of which you exalt even to heaven? Is not this an invention? And do you not adduce this as an enticement and allurement to the acceptance of your novelties? But tell me in brief what are these doctrinals of the New Church? And I will see whether they agree or disagree."

I replied, "The doctrinals of the Church which is meant by the 'New Jerusalem' are these: (1) That there is one God, in whom is the Divine Trinity, and that He is the Lord Jesus Christ. (2) That saving faith is to believe in Him. (3) That evils must be shunned as sins, because they are of the devil, and from the devil. (4) That goods must be done, because they are of God, and from God. (5) That they are to be done by man as of himself; yet that he must believe they are from the Lord with man, and through him."

On hearing these, for a few moments his fury abated. But after some deliberation he again looked at me with a fierce aspect and said, "Are these five precepts doctrinals of the faith and charity of the New Church?"

I answered, "They are."

And then he asked me, harshly, "How can you prove the first, 'That there is one God, in whom is the Divine Trinity, and that He is the Lord Jesus Christ?'"

I said, "I prove it thus: Is not God one and indivisible? Is there not a Trinity? If God is one and indivisible, is He not one person? If one person, is not the Trinity in that per-

son? That He is the Lord Jesus Christ, I prove by these teachings; That:—

He was conceived of God the Father (*Luke* i. 34, 35);

so that as to the soul He is God, and hence, as He Himself says:—

The Father and He are one (*John* x. 30).

That He is in the Father and the Father in Him (*John* xiv. 10, 11).

That He that seeth Him and knoweth Him, seeth and knoweth the Father (*John* xiv. 7, 9).

That no one seeth and knoweth the Father but He who is in the bosom of the Father (*John* i. 18).

That all things of the Father are His (*John* iii. 35; xvi. 15).

That He is the way, the truth, and the life, and that no man cometh to the Father but by Him (*John* xiv. 6).

Thus He is from Him because He is in Him; and according to the teaching of Paul, that:—

In Him dwelleth all the fulness of the Godhead bodily (*Col.* ii. 9).

And besides we are taught that:—

He hath power over all flesh (*John* xvii. 2);

and that:—

He hath all power in heaven and on earth (*Matt.* xxviii. 18).

from which it follows that He is the God of heaven and earth."

He then asked me, "How do you prove the second, 'That saving faith is to believe in Him?'"

I replied, "I prove it by these words of the Lord Himself:—

This is the will of the Father, that all who believe in the Son shall have everlasting life (*John* vi. 40).

God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (*John* iii. 16).

He that believeth in the Son hath everlasting life; but he that believeth not the Son shall not see life, but the anger of God abideth on him (*John* iii. 36)."

Then he said, "Prove the third also, and the following ones."

I answered, "What need is there to prove that 'evils ought to be shunned because they are of the devil and from the devil?' And that 'goods ought to be done because they are of God and from God?' And that 'these things ought to be

done by man as if of himself, yet that he ought to believe that they are done from the Lord with him and through him?' That these three doctrines are true the whole of the Sacred Scripture confirms from beginning to end. What else does it contain in summary, but admonition to shun evils and do goods, and to believe in the Lord God? And moreover, without these three there is no religion. Is not religion a matter of life? And what is life but the shunning of evils and doing goods? And how can a man do these and believe these except as of himself? Therefore if you take these doctrines away from the church you take from it the Sacred Scriptures, and you also take away religion from it which being removed from the church it is not a church."

On hearing these things the man withdrew and pondered; and yet he went away in indignation.

ON THE ORIGIN OF CONJUGIAL LOVE FROM THE MARRIAGE OF GOOD AND TRUTH.

83. There are internal and external origins of conjugial love; and the internal are many and likewise the external. But the inmost or universal origin of all is one. That this is the marriage of good and truth is to be shown in what now follows. That no one has hitherto deduced the origin of that love from thence is because it has been unknown that there is any union between good and truth. And the reason why this has been unknown is that good does not, like truth, appear in the light of the understanding; and so knowledge of it conceals itself, and it has eluded investigation. And as from this cause good is among the things unknown, no one could suspect any marriage between it and truth. Nay, more, to the sight of the natural rational mind, good appears a thing so distant from truth as to have no conjunction with it. That this is so can be seen from common speech when they are mentioned. As when one says "This is good" there is no thought about truth; and when one says "This is true" there is no though of good. By many therefore at this day it is believed that truth is absolutely other than good, and good than truth. And many also believe that a man is intelligent and wise, and thus is a man, according to the truths that he thinks, speaks, writes, and believes, and not at the same time according to goods. But it shall now be explained that there is not a good without truth nor a truth without good; consequently, that there is an eternal marriage between them; and that this marriage is the origin of conjugial love. It shall be done in this order:—

(1) That good and truth are the universals of creation, and hence they are in all created things; but that they are in created subjects according to the form of each.

(2) That there is no solitary good nor solitary truth but that everywhere they are conjoined.

(3) That there is the truth of good and the good of truth from that, or the truth from good and good from that truth;

and that in these two there is inherent from creation an inclination to conjoin themselves into one.

(4) That in the subjects of the animal kingdom the truth of good, or truth from good, is the masculine; and that the good of truth from that, or good from that truth, is the feminine.

(5) That from the influx of the marriage of good and truth from the Lord, there is the love of the sex, and there is conjugial love.

(6) That the love of the sex is of the external or natural man and hence it is common to all animals.

(7) But that conjugial love is of the internal or spiritual man and is therefore peculiar to man.

(8) That with man conjugial love is within the love of the sex, as a gem in its matrix.

(9) That the love of the sex with man is not the origin of conjugial love but is its first; thus it is as the external natural in which the internal spiritual is implanted.

(10) That while conjugial love is being implanted the love of the sex inverts itself and becomes the chaste love of the sex.

(11) That the male and the female were created to be the very form of the marriage of good and truth.

(12) That two married partners are that form in their inmosts, and hence in the things that follow therefrom, according as the interiors of their mind are opened.

84. (1) *That good and truth are the universals of creation, and hence they are in all created things; but that they are in created subjects according to the form of each.* Good and truth are the universals of creation because these two are in the Lord God the Creator, yea, are Himself; for He is Divine Good itself and Divine Truth Itself. But this will enter more clearly into the perception of the understanding and so into the idea of the thought if for good we say love, and for truth, wisdom; then, that in the Lord God the Creator are Divine Love and Divine Wisdom, and that these are Himself; that is, that He is Love itself and Wisdom itself. For these two are the same with Good and Truth. The reason is that good is of love and truth is of wisdom; for love consists of goods and wisdom of truths. As these two and those two are the same, in the following pages they will be called sometimes the one way and some-

times the other way, and the same will be meant by either. This preliminary explanation is made here lest hereafter where the terms are used, the understanding should conceive of a difference.

85. Since then the Lord God the Creator is Love itself and Wisdom itself, and the universe was created by Him,—which is therefore as a work proceeding from Him,—it cannot be but that in each and all things created there is something of good and of truth from Him. For what is done and goes forth from any one bears a likeness of him. And reason can also see that it is so, from the order in which each and all things were created in the universe, which is that one thing is for another and that therefore one depends upon another, like the links of a chain. For they are all for the sake of the human race, to the end that from this there may be an angelic heaven, through which the creation returns to the Creator Himself from whom it came. Hence there is a conjunction of the created universe with its Creator, and through conjunction perpetual conservation. It is on this account that good and truth are said to be the universals of creation. That it is so is plain to every one who reflects upon the matter from reason. He sees what relates to good and what relates to truth in every created thing.

86. Good and truth in created subjects are according to the form of each, because every subject receives influx according to its form. The conservation of the whole is nothing else than the perpetual influx of Divine good and Divine truth into the forms created by them; for thus subsistence or conservation is perpetual existence or creation. That every subject receives influx according to its form may be illustrated by various phenomena: As by the influx of heat and light from the sun into all kinds of plants. Each one of these receives it according to its form: every tree according to its form; every shrub according to its form; every herb, and every grass according to its form. The influx is alike into all, but the reception, because it is according to the form, causes that each species continues to be the same species. The same may be illustrated by the influx into all kinds of animals according to the form of each. That influx is according to the form of each thing even a rustic may see if he attends to the various instru-

ments of sound, pipes, flutes, cornets, trumpets, and organs, in the fact that these all sound from a similar breath or inflowing of the air, according to their forms.

87. (2) *That there is no solitary good nor solitary truth but that everywhere they are conjoined.* He who would acquire an idea of good, from any sense, cannot obtain it unless something be added which presents and manifests it. Without this, good is a nameless entity. That by which it is presented and manifested relates to truth. Say good only, and not at the same time speak of this or that thing with which it is, or define it abstractly and apart from any adjunct connected with it, and you will see that it is not anything; but that with its adjunct it is something. And if you bring the point of reason to bear upon it you will perceive that good without any adjunct is a notion of no predication, and which therefore has no relation, no affection, no state, in a word no quality. It is similar with truth if it is heard without connection. Refined reason can see that its connection has reference to good. But as goods are innumerable, and as each ascends to its greatest and descends to its least as by the steps of a ladder; and as it also varies its name according to its progression and according to its quality, it is difficult for any but the wise to see the relation of good and truth to objects, and their conjunction in them. Yet it is plain from common perception that there is no good without truth nor truth without good, if only it be first acknowledged that each and all things in the universe have a relation to good and truth, as has been shown in the preceding section (n. 84, 85). That there is no solitary good nor solitary truth may be illustrated and at the same time confirmed by various considerations: As that there is no essence without form and no form without an essence; and good is the essence or being of a thing, and truth is that by which the essence is formed and the being comes into existence. Again, in man there is will and understanding; good is of the will and truth is of the understanding. But the will does nothing alone; it acts only through the understanding. Nor does the understanding do anything alone but acts from the will. Again, there are in man two fountains of the life of the body, the heart and the lungs. The heart cannot produce any sensi-

tive and motory life without the respiration of the lungs; nor can the lungs without the heart. The heart has relation to good and the respiration of the lungs to truth. There is also a correspondence. It is similar with respect to each and all things of the mind, and to each and all things of the body with man. But there is no leisure to offer further confirmations here. These truths may however be seen more fully confirmed in *The Angelic Wisdom concerning the Divine Providence*, n. 3–26, where they are explained in this order: I. That the universe, with every single created thing of it, is from the Divine Love by the Divine Wisdom, or what is the same from Divine Good by Divine Truth. II. That Divine Good and Divine Truth proceed from the Lord as one. III. That this one, in a certain image, is in every created thing. IV. That good is not good except as it is united with truth; and that truth is not truth except as it is united with good. V. That the Lord does not suffer that anything shall be divided; therefore a man must either be in good and at the same time in truth, or he must be in evil and at the same time in falsity. Besides many other confirmations.

88. (3) *That there is the truth of good and the good of truth from that, or the truth from good and good from that truth; and that in these two there is inherent from creation an inclination to conjoin themselves into one.* It is necessary that some distinct idea should be acquired respecting these because a knowledge of the essential origin of conjugial love depends upon it. For, as explained below, the truth of good or truth from good is the masculine, and the good of truth or good from that truth is the feminine. But this can be more distinctly comprehended if for good we say love, and for truth, wisdom; for it has been seen above that they are one and the same (n. 84). Wisdom cannot exist with man except by the love of growing wise. If this love be taken away, a man is entirely incapable of becoming wise. Wisdom from this love is meant by the truth of good, or truth from good. But when from that love, man has acquired wisdom and loves that wisdom in himself, or loves himself on account of it, then he forms a love which is the love of wisdom; and this is meant by the good of truth, or good from that truth. There are, then, two loves in

man (*vir*), of which one, which is prior, is the love of becoming wise, and the other, which comes after, is the love of wisdom. But this love if it remains in the man is an evil love and is called conceit, or love of his own intelligence. It will be established in the following pages that it was provided by creation that this love should be taken from the man, that it might not destroy him, and transcribed into the woman, so that it may become conjugial love which restores him to integrity. Something regarding these two loves and the transcription of the latter into the woman may be seen above, n. 32, 33; and in the Preliminaries, n. 20. If, therefore, for love, good is understood, and for wisdom truth, it is evident from what has been said before and now, that there is the truth of good, or truth from good, and from that the good of truth, or good from that truth.

89. That there is inherent in these two from creation an inclination to conjoin themselves into one, is because the one is formed from the other, wisdom, from the love of growing wise, or truth from good; and the love of wisdom from that wisdom, or the good of truth from that truth. It can be seen from this formation that there is a mutual inclination to reunite and to conjoin themselves into one. But this re-union takes place with men who are in genuine wisdom, and with women who are in the love of that wisdom in the husband, who are thus in love truly conjugial. But the wisdom which should be with the man and be loved by the wife is also to be spoken of hereafter.

90. (4) *That in the subjects of the animal kingdom the truth of good, or truth from good, is the masculine; and that the good of truth from that, or good from that truth, is the feminine.* It has been shown above (n. 84–86) that a perpetual union of love and wisdom, or the marriage of good and truth, flows in from God, the Creator and Sustainer of the universe; and that created subjects receive this, each according to its form. But that from this marriage, or this union, the male receives the truth of wisdom, and to this the good of love is conjoined by the Lord according to reception; and that this reception takes place in the understanding; and that from this the male is born to become intellectual, reason can see by its own light from

various things in the male, especially from his affection, his application, his manners, and from his form: From the *Affection* of the male, in that it is an affection of knowing, of understanding, and becoming wise; the affection of knowing in boyhood; the affection of understanding in youth and early manhood; and the affection of becoming wise from this manhood even to old age. From which it is plain that his nature or innate disposition inclines to the formation of the understanding, consequently that he is born to become intellectual. But as this cannot be effected except from love, therefore the Lord adjoins love to him according to reception, that is, according to the spirit with which he wills to become wise: From his *Application*, which is to such things as are intellectual, or in which the understanding predominates, very many of which are out of doors and look to uses in public: From his *Manners*, which all partake of the predominance of the understanding. Hence it is that the actions of his life, which are meant by manners, are according to reason,—or if not, he would have them appear so; and masculine rationality is conspicuous in his every virtue: From his *Form*, in that it is different and entirely distinct from the female form, respecting which something may also be seen above in n. 33. Add to this that prolification is in him. This is from no other source than from the understanding; for it is by truth from good there. That prolification is from this source will be seen in what follows.

91. On the other hand, that the female is born to be volitional, but volitional from the intellectual of the man, or what is the same, that she is to be the love of man's wisdom, because she was formed through his wisdom, of which see n. 88, 89 above. This too is evident from the affection of the female, from her application, from her manners, and from her form. From the *Affection* of the female, in that it is an affection for loving knowledge, intelligence, and wisdom, and yet not in herself but in the man, and so for loving the man. For the man cannot be loved solely on account of his form, because he appears as a man, but on account of the endowment that is in him which makes him a man: From her *Application*, in that it is to such works as are done with the hands, called

netting, embroidery, and by other names, which are of service for ornament, and for the adornment of her person and the enhancement of her beauty; and besides this to the various duties which are called domestic, and adjoin themselves to the duties of the men, which, as was said, are called out-of-door occupations. Women apply themselves to these uses from an inclination to marriage, that they may become wives and so be one with their husbands: That it appears also from her *Manners* and *Form* is clear without explanation.

92. (5) *That from the influx of the marriage of good and truth from the Lord, there is the love of the sex, and there is conjugial love.* It has been shown above in n. 84–87, that good and truth are the universals of creation, and that hence they are in all created subjects; that they are in them according to the form of each; and that good and truth proceed from the Lord not as two but as one. It follows from this that a *Universal Conjugial Sphere* proceeds from the Lord, and pervades the universe from its first things to its last, thus from angels even to worms. The reason why such a sphere of the marriage of good and truth goes forth from the Lord, is that it is the sphere also of propagation, that is, of prolification and fructification; and this is the same as the Divine Providence for the conservation of the universe by successive generations. Now, as this universal sphere, which is of the marriage of good and truth, flows into subjects according to the form of each (n. 86), it follows that the male receives it according to his form, that is, in the understanding, because he is in an intellectual form; and that the female receives it according to her form, thus in the will, because she is a volitional form from the intellectual of the man. And as this same sphere is the sphere of prolification, it follows that from this comes the love of the sex.

93. Conjugial love is also from this, because that sphere flows into the form of wisdom with men and also with angels; for man can grow in wisdom to the end of his life in the world and afterwards in heaven to eternity. And as he increases in wisdom his form is perfected; and this form receives, not the love of the sex, but the love of one of the sex. For with this one he can be united even to the inmosts in which heaven is with its felicities; and this union is of conjugial love.

94. (6) *That the love of the sex is of the external or natural man and hence it is common to all animals.* Every man is born corporeal, and becomes more and more interiorly natural; then according as he loves intelligence he becomes rational; and afterwards if he loves wisdom he becomes spiritual. What the wisdom is by which man becomes spiritual will be stated hereafter (n. 130). Now, as man progresses from knowledge to intelligence, and from intelligence to wisdom, so also his mind changes its form; for it is opened more and more, and conjoins itself more closely with heaven, and through heaven with the Lord; and hence he becomes more a lover of truth and more earnest for the good of life. If therefore he stops at the first threshold of his progress towards wisdom, the form of his mind remains natural; and this receives the influx of the universal sphere—which is of the marriage of good and truth—no otherwise than as the lower subjects of the animal kingdom receive it, which are called beasts and birds. And as they are merely natural, such a man becomes like them, and so loves the sex in the same manner as they. This is what is meant by, "The love of sex is of the external or natural man and hence is common to all animals."

95. (7) *But that conjugial love is of the internal or spiritual man and is therefore peculiar to man.* The reason why conjugial love is of the internal or spiritual man, is that the more intelligent and wise a man becomes the more he becomes internal or spiritual, and the more perfect becomes the form of his mind, and that form receives conjugial love. For in that love it perceives and feels a spiritual delight which is inwardly beatific; and from this a natural delight which draws from that its soul and life and essence.

96. The reason why conjugial love is peculiar to man is that man alone can become spiritual. For he can elevate his understanding above his natural loves, and from that height see them beneath him, and judge of them as to what quality they are of; and can also amend, chasten, and remove them. This no animal can do, for his loves are altogether united with his connate knowledge; and this knowledge therefore cannot be elevated into intelligence, still less into wisdom. For which reason an animal is borne along by the love implanted in his knowl-

edge, as a blind man through the streets by a dog. This is the reason why conjugial love is peculiar to man. And it may also be called native and germane to man, because in man is the faculty for growing wise with which this love makes one.

97. (8) *That with man conjugial love is within the love of the sex, as a gem in its matrix.* But as this is only a comparison the subject will be explained in the section which now follows. By this comparison, however, the truth is illustrated that the love of sex is of the external or natural man, and conjugial love of the internal or spiritual man, as was shown just above (n. 95).

98. (9) *That the love of the sex with man is not the origin of conjugial love but is its first; thus it is as the external natural in which the internal spiritual is implanted.* The subject here treated of is love truly conjugial, and not the common love which is also called conjugal, and with some is no other than a limited love of the sex. But love truly conjugial is with those only who earnestly desire wisdom, and therefore progress in wisdom more and more. The Lord foresees them and provides conjugial love for them; which love begins with them, it is true, from the love of the sex, or rather through that love, but yet it does not originate from that; for it springs up just in proportion as wisdom advances its step and comes forth into the light with him. For wisdom and this love are inseparable companions. That conjugial love begins through the love of the sex, is from the fact that before a consort is found the sex in general is loved and regarded with a fond eye, and is treated with courteous morality: For a young man has his choice to make; and at that time, from an inherent inclination to marriage with one, which lies hidden in the inmost shrine of his mind, there is an agreeable warmth in his external. And from the fact also that decisions with reference to marriage are for various reasons delayed, even to the middle of manhood, and meanwhile the beginning of the love is as lustful desire, which with some actually goes aside into the love of the sex; but even with them its curb is not loosed except just so much as is conducive to health. But these things are said of the male sex, because it has the allurement which actually inflames; but not of the female sex. From this it is clear that the love of

the sex is not the origin of love truly conjugial, but that it is first in time though not in end. For what is first in end is first in the mind and its intention, because it is the chief thing. But this first is not attained, except successively through means; and these are not in themselves first but are only things leading to that which is first in itself.

99. (10) *That while conjugial love is being implanted the love of the sex inverts itself and becomes the chaste love of the sex.* It is said that the love of the sex inverts itself, because while conjugial love is coming to its origin, which is in the interiors of the mind (*mens*), it sees the love of the sex not before itself but after it, or not above but below itself, and thus as a thing that in passing is left behind. It is similar as when any one by service climbs from office through office up to some supreme dignity, and then looks behind him or below him to the offices through which he has passed: Or as when any one purposes a journey to the court of some king, and after his arrival turns his view back to the things that he saw on the way. That the love of the sex still remains with those who are in love truly conjugial, and becomes chaste and yet sweeter than before, may be seen from the description of it, by those who are in the spiritual world, in the two Relations thence, in n. 44 and 45.

100. (11) *That the male and the female were created to be the very form of the marriage of good and truth.* The reason is that the male was created to be the understanding of truth, thus truth in form; and the female was created to be the will of good, thus good in form; and to both was imparted from the inmosts an inclination to conjunction into one, as may be seen above, n. 88. The two thus make one form, which emulates the conjugial form of good and truth. It is said that it emulates this, because it is not the same but similar to it. For the good that conjoins itself with truth with the man is from the Lord immediately; but the good of the wife which conjoins itself with truth with the man is from the Lord mediately through the wife. Therefore there are two goods, one internal the other external, which conjoin themselves with truth with the husband; and these effect that the husband is constantly in the understanding of truth and thence in wisdom through

love truly conjugial. But more will be said on this subject hereafter.

101. (12) *That two married partners are that form in their inmosts, and hence in the things that follow therefrom, according as the interiors of their mind are opened.* There are three things of which every man consists, and which follow in order with him, the soul, the mind, and the body. His inmost is the soul (*anima*); his intermediate is the mind (*mens*); and his last is the body. All that flows into man from the Lord flows into his inmost which is the soul; and descends thence into his intermediate, which is the mind; and through this into his last, which is the body. In this way the marriage of good and truth flows into man from the Lord, immediately into his soul; and thence it goes on to the things that follow and through these to the extremes; and thus conjoined they make conjugial love. From this conception of the influx it is plain that two married partners are that form in their inmosts, and thence in the things that follow therefrom.

102. The reason why married partners become that form according as the interiors of their mind are opened, is that the mind is opened successively, from infancy to extreme old age. For a man is born corporeal; and as the mind next above the body is opened he becomes rational. And as this rational is purified, and as it were emptied of the fallacies that flow in by the bodily senses, and of the concupiscences that flow in from the allurements of the flesh, in this way the rational is opened, and this is done by wisdom alone. And when the interiors of the rational mind (*mens*) are opened the man becomes a form of wisdom; and this is the receptacle of love truly conjugial.

"The wisdom which makes this form and receives this love is rational and at the same time moral wisdom. Rational wisdom looks to the goods and truths that appear interiorly in man, not as his own, but flowing in from the Lord; and moral wisdom flees from evils and falsities as leprosies, especially those of lasciviousness, which contaminate his conjugial love."

103. To the above I will add two Relations. First this:—

One morning before sunrise I was looking towards the east in the spiritual world, and saw four horsemen flying forth as it were out of a cloud resplendent with the flame of dawn.

Upon the horsemen's heads appeared crested helmets; upon their arms, as it were wings; and about their bodies light, orange-colored tunics. Thus clad as for a rapid race they rose, laid the reins upon their horses' manes, and they sped as with winged feet. I followed their course, or flight, with my eyes, with a mind to know whither they were going. When lo! three of the horsemen scattered in three directions, to the south, to the west, and to the north; and the fourth stopped a brief space to the east.

Wondering at this, I looked up to heaven and asked whither those horsemen were going; and received the answer:

"To the wise in the kingdoms of Europe, who are men of keen reason and acute discernment in the investigation of subjects, and renowned for the fame of their genius among their own; that they may come and solve the mystery of *The Origin of Conjugial Love, and of its Virtue or Potency.*"

And they said from heaven, "Wait a little and you will see twenty-seven chariots, three with Spaniards in them, three with French or Gauls, three with Italians, three with Germans, three with Batavians or Hollanders, three with English, three with Swedes, three with Danes, and three with Poles."

And then after two hours the chariots appeared, drawn by small, light bay horses, elegantly caparisoned. They sped swiftly towards a spacious building that was seen on the confines of the east and south; around which all that rode in the chariots alighted and entered in high spirit.

And then it was said to me, "Go also and enter in and you shall hear."

I went and entered. And looking about the building within I observed that it was square, the sides looking to the four quarters. On each side were three lofty windows of crystalline glass, the frames of which were of olive wood. On either hand, at the side of the frames, were projections from the walls like chambers, vaulted above, with tables in them. The walls of these were of cedar, and the roof of the noble thyine-tree; and the floor was of poplar plank Against the eastern wall, where windows were not seen, was set a table overlaid with gold, whereon was placed a tiara set around with precious stones, which was to be given as a prize or reward to him who should

discover the secret about to be propounded to them. As I glanced at the chambered projections, which were as closets next to the windows, I saw in each five men, from each country of Europe, who were ready, waiting for the subject of their judgments.

At that instant an angel stood in the midst of the palace, and said, "The subject of your judgments will be, *The Origin of Conjugial Love, and of its Virtue or Potency.* Consider it and decide, and write your decision on paper and put it into this silver urn which you see placed beside the golden table; and subscribe the initial letter of the kingdom from which you are; that is for the French or Gallic, F; for the Batavian or Hollandish, B; for the Italian, I; for the English (*Anglis*), A; for the Polish, P.; for the German, G.; for the Spanish (*Hispani*), H.; for the Danish, D.; and for the Swedish, S." With these words the angel departed, saying, "I will come again."

Then the five compatriots, in each apartment by the windows, turned the proposition over, looked it through, and according to the excellence of their gift of judgment made their decision, wrote it upon paper subscribed with the initial letter of their kingdom, and cast it into the silver receptacle. This done, after three hours the angel returned, and drew the papers in succession out of the urn and read them before the assemblage.

104. From the first paper, which his hand took at random, he read as follows: "We five compatriots, in our closet, have concluded, that the origin of conjugial love is from the most ancient people in the Golden Age, and with them was from the creation of Adam and his wife. Thence is the origin of marriages, and with marriages the origin of conjugial love. As regards the virtue or potency of conjugial love we derive this from no other source than from climate, or the situation of the sun and the heat therefrom in different lands. It is not by vain conjectures of reason that we have considered the subject, but from the evident indications of experience. That is, from the peoples under the equinoxial line or circle, where the heat of day is as it were burning; and from the peoples who dwell nearer and farther from that circle. Also from the co-operation of solar heat with vital heat with the animals of the earth and the birds of heaven in springtime, when they propagate. Be-

sides, What is conjugial love but heat? which if the supplementary heat of the sun be added to it becomes virtue or potency." To this was subscribed the letter H, the initial letter of the kingdom they were from.

105. Then the second time he put his hand into the urn and took from it a paper from which he read this: "We compatriots in our apartment have agreed, that the origin of conjugial love is the same as the origin of marriages; which have been sanctioned by laws for the restraint of the innate concupiscences of men for adulteries, which ruin the soul, debase the reason of the mind, defile the morals, and consume the body with wasting disease. For adulteries are not human but bestial, not rational but brutish, and thus not by any means Christian but barbarous. The institution of marriages, and the rise at the same time of conjugial love, was for the condemnation of such evils. And so is it with the virtue or potency of this love, because it depends upon chastity, which is abstinence from roving scortations. The reason is that with him who loves only his married partner, the virtue or potency of his love is reserved for one, and so it is collected, and as it were concentrated; and then it becomes this noble, so to say, quintessence, abstracted from the defilements which otherwise would dissipate and scatter it in every direction. One of us five, who is a priest, adds also predestination as a cause of that virtue or potency, saying, 'Are not marriages predestinated? And with them, the prolifications from them and what renders efficient thereto is also predestinated.' He has insisted upon this cause because he had sworn to it." To this was subscribed the letter B.

On hearing this some one said in a mocking tone, "Predestination! O, what a beautiful apology for defect or impotence!"

106. Presently, the third time, he drew a paper out of the urn from which he read as follows: "We compatriots, in our cell, have meditated upon the causes of the origin of conjugial love, and have seen as the chief of them that it is the same as the origin of marriage. For that love had no existence before, and arises from the fact that when one pines for or desperately loves a virgin with heart and soul, he desires to possess her as a possession lovely above all things. And as soon as she pledges

herself he regards her as self regards its own. That this is the origin of conjugial love is very clear from the fury of every one against rivals, and from the jealousy against violators. We afterwards considered the origin of the virtue or potency of that love; and three against two have decided that the virtue or potency with a married partner is from some license with the sex. They said that they know from experience that the potency of the love of the sex surpasses the potency of conjugial love." This was subscribed with the letter I.

Hearing this there was a cry from the tables, "Put away this paper and take another from the urn."

107. And in a moment he drew out a fourth, from which he read the following: "We compatriots, under our window, have decided, that the origin of conjugial love and of the love of the sex is the same, because the one is from the other, only that the love of the sex is unlimited, indeterminate, loose, promiscuous, and roving; while conjugial love is limited, determinate, restrained, certain, and constant. And for that reason this love, by the prudence of human wisdom has been sanctioned and established. For otherwise no empire, nor kingdom, nor republic, nor even society could exist, but men in troops and bands would roam in fields and woods, with harlots and ravished women; and would fly from place to place to escape from bloody murders, violations, and rapine, whereby the whole human race would be extirpated. This is our judgment concerning the origin of conjugial love. But the virtue or potency of conjugial love we deduce from soundness of body, continually preserved from birth to old age. For a man kept continuously sound, and possessed of stable health, is not deficient in vigor; his fibers, nerves, muscles, and virile cords do not become torpid, relaxed, and feeble, but continue in the strength of their powers: Farewell." This was subscribed with the letter A.

108. The fifth time he took a paper from the urn from which he read as follows: "We compatriots, at our table, from the rational light of our minds have looked into the origin of conjugial love, and the origin of its virtue or potency, and have seen and confirmed by careful reasonings that the origin of conjugial love is none other than this: That every man, from

the cravings and thence incitements concealed in the secret chamber of his mind and body, after various longings of his eyes, at length directs and inclines his mind to one of the female sex, until he inwardly burns towards her. From this time his heat increases from flame to flame until he is all on fire. In this state the love of the sex is banished, and instead of lust there arises conjugial love. A youthful husband in this burning does not know but that the virtue or potency of that love will never cease; for he is without experience and hence without the knowledge of a state of deficiency of his powers, and of the cooling of the love after its delights. The origin of conjugial love therefore is from this first ardor before the nuptials; and from this is its virtue or potency. But after its nuptial torches this changes, decreases, and increases; and yet with stable change—that is, decreasing and increasing—it endures even to old age by prudent moderation, and by the bridling of the lusts, that break forth from the caverns of the mind not yet cleansed. For lust precedes wisdom. This is our judgment respecting the origin and preservation of conjugial virtue and potency." To this was subscribed the letter P.

109. The sixth time he drew a paper from which he read as follows: "We compatriots, from our fraternity, have considered the causes of the origin of conjugial love and have agreed upon two; one of which is the right education of children, and the other the distinct possession of inheritances. We have assumed these two because they look to and aim at one object, which is the public good. And this is secured by the fact that children conceived and born of conjugial love become its true and very own, and from the love of offspring exalted because they are of legitimate descent, are educated as heirs of all the possessions, spiritual as well as natural, of their parents. That the public good is founded upon the right education of children, and on the distinct possession of inheritances, is evident to reason. There is the love of the sex, and there is conjugial love, and this latter love appears as one with the former, but they are distinctly different. And the one is not by the side of the other, but one is within the other, and what is within is nobler than that which is without. And we have seen that from creation conjugial love is within and concealed in the love of the

sex, as an almond in its shell. Therefore when conjugial love is unfolded from its shell, which is the love of the sex, it glitters before the angels like the gem, beryl, and the star-stone. This is so because on conjugial love is inscribed the safety of the whole human race, which is what we mean by the public good. This is our judgment respecting the origin of that love. But the origin of its virtue or potency we conclude, from a consideration of the causes, to be the unfolding and the separation of conjugial love from the love of the sex, which is effected by wisdom on the part of the man, and by love of the man's wisdom on the part of the wife. For the love of the sex is in common with beasts, but conjugial love is peculiar to man (*homo*). And therefore in so far as conjugial love is freed from the love of the sex, the man is a man and not a beast, and a man obtains virtue or potency from his own love, and a beast from his." This was subscribed with the letter G.

110. The seventh time he drew out a paper from which he read this: "We compatriots in the chamber, under the light of our window, have exhilarated our thoughts, and thence our judgments, by meditation upon conjugial love. Who would not be exhilarated by it? For while that love is in the mind it is at the same time in the whole body. We judge of the origin of that love from its delights. Who knows or ever has known a trace of any love except from the delight and pleasure of it? The delights of conjugial love are felt in their origins as states of blessedness, satisfactions, and felicities; and in their derivations as sensations of loveliness and pleasure; and in their ultimates as the delight of delights. The origin of the love of the sex, therefore, is when the interiors of the mind and thence the interiors of the body are opened for the inflowing of these delights; and the origin of conjugial love was when, by betrothal begun, the primitive sphere of that love ideally promoted them. As regards the virtue or potency of that love, that comes from the ability of the love to pass through with its current from the mind into the body; for the mind from the head is in the body, while it is feeling and acting, especially while it is in delight from this love. Hence, we judge, are the degrees of potency and the constancy of its alternations. And besides we deduce the virtue of potency also from the stock.

If that be noble in the father it becomes noble also by derivation with the offspring. That this nobility is reproduced, inherited, and descends by derivation, is a fact as to which reason agrees with experience." To this was subscribed the letter F.

111. The eighth time a paper came forth, from which he read the following: "We compatriots, in our meeting, have not found the very origin of conjugial love, because being stored up in the sanctuaries of the mind it is inmostly concealed. Not the most consummate wisdom even, by any ray of understanding, can reach that love in its origin. We have formed many conjectures, but after in vain revolving the subtleties in our minds, we know not whether we were conjuring up trifles or rational judgments. He therefore who would draw forth the origin of that love from the sanctuaries of the mind, and set it before his eyes, let him go to Delphi. We have contemplated the love below its origin; that in the mind it is spiritual, and is as a fountain of a delicious current whence it flows into the breast, where it becomes delightful and is called bosom love, which considered in itself is full of friendship and full of confidence, from a full inclination to mutuality; and when it has passed beyond the breast it becomes genital love. When a young man revolves these and like things in his thoughts, as he does when he chooses for himself one of the sex, they kindle in his heart the fire of conjugial love; which fire, as it is the primitive of that love is the origin of it. We acknowledge no origin of its virtue or potency other than that love itself, for they are inseparable companions, and yet such that sometimes one goes before and sometimes the other. When love precedes and virtue or potency follows it, each is noble, because the potency then is the virtue of conjugial love. But if the potency precedes and love follows, each then is ignoble because the love is then of carnal potency. We therefore judge the quality of both from the order in which the love descends or ascends, and so proceeds from its origin to its goal." To this was subscribed the letter D.

112. The last, or ninth time he took up a paper from which he read as follows: "We compatriots, from our assemblage, have exercised our judgments upon the two points of the proposition, the origin of conjugial love, and the origin of its virtue

or potency. While discussing the subtleties of the origin of conjugial love, to avoid obscurity in our reasonings, we have distinguished between the spiritual, the natural, and the carnal love of the sex. And by the spiritual love of the sex we mean love truly conjugial, because this is spiritual; and by the natural love of the sex we mean polygamic love, for this is natural; and by the merely carnal love of the sex we mean scortatory love, because this is merely carnal. While looking with our judgments into love truly conjugial, we have seen clearly that it is a love only between one male and one female; and that from creation it is heavenly, inmost, and the soul and father of all good loves, having been inspired into our first parents, and being inspirable into Christians. It is also so conjunctive that by it two minds can become one mind, and two human beings (*homo*) as one man, which is meant by becoming 'one flesh.' That this love was inspired from creation is plain from these words in the book of Creation:—

> And a man shall leave father and mother; and shall cleave unto his wife, and they shall be one flesh (*Gen.* ii. 24).

That it may be inspired into Christians is plain from these words:—

> Jesus said, Have ye not read that He who made them from the beginning made them male and female? And He said, For this cause shall a man leave father and mother and shall cleave to his wife, and the twain shall become one flesh; wherefore they are no more twain but one flesh (*Matt.* xix. 4–6).

This, respecting the origin of conjugial love: But the origin of the virtue or potency of love truly conjugial we conjecture to arise from similarity of minds and unanimity. For when two minds are conjugially conjoined, their thoughts spiritually, mutually kiss each other, and these breathe their virtue or potency into the body." To this was subscribed the letter S.

113. Behind an oblong partition, erected before the doors in the palace, were standing some aliens from Africa, who called out to the natives of Europe, "Permit some one of us also to offer an opinion concerning the origin of conjugial love, and its virtue or potency."

And all at the tables gave signal with their hands that it should be permitted.

And then one of them entered and stood at the table whereon the tiara was placed, and said, "You Christians deduce the origin of conjugial love from the love itself. But we Africans deduce it from the God of heaven and earth. Is not conjugial love a chaste love, pure and holy? Are not the angels of heaven in that love? Is not the whole human race and thence the whole angelic heaven the seed of that love? Can a thing so super-eminent spring from any other source than God Himself the Creator and Sustainer of the Universe? You Christians deduce conjugial virtue or potency from various rational and natural causes. But we Africans deduce it from the state of conjunction of man with the God of the universe. This state we call a state of religion, but you a state of the church. For since the love is thence, and is stable and perpetual, it cannot but put forth its virtue, which is of its likeness and so is also stable and perpetual. Love truly conjugial is known only to the few who are near to God; and therefore the potency of that love is known to no others. This potency with that love is described by the angels in the heavens as the delight of perpetual spring."

114. This having been said all arose; and lo! behind the golden table whereon the tiara lay, a window was made, not seen before, and through the window a voice was heard, "*The Tiara shall be for the African*;" and it was given by the angel into his hand, but not on his head, and he went home with it. And the natives of the countries of Europe went out, entered their chariots, and returned to their own.

115. The Second Relation:—

Awaking from sleep in the middle of the night, I beheld at some height towards the east, an angel holding in his right hand a paper, which by the inflowing light of the sun appeared in shining white; and on the middle of it was a writing in letters of gold. And I saw written: *The Marriage of Good and Truth.* There flashed forth from the writing a splendor which diffused itself in a wide circle around the paper. The circle or halo from it appeared as the dawn in springtime.

After this I saw the angel descending with the paper in his hand. And as he descended the paper appeared less and less bright, and the writing, which was *The Marriage of Good and Truth*, changed from the color of gold to silver, then to cop-

per, afterwards to iron, and finally to that of the rust of iron, and the rust of copper. At last the angel was seen to enter an obscure cloud, and to descend through the cloud upon the earth; and there the paper, although still held in the angel's hand, was not seen. This was in the world of spirits where all men first come together after death.

And then the angel spoke to me, saying, "Ask those that come hither whether they see me or anything in my hand."

There came a multitude, a company from the east, a company from the south, a company from the west, and a company from the north. And I asked those that came from the east and the south, who had been in the pursuit of learning in the world, whether they saw any one here with me, and saw anything in his hand. They all said they saw nothing at all. I then asked those that came from the west and the north, who were such as had believed in the words of the learned in the world. They said they did not see anything. But the last of them, who in the world were in simple faith from charity, or in some truth from good, after the others had gone away, said that they saw a man with a paper, a man in becoming apparel, and the paper had letters traced upon it; and when they brought their eyes nearer they said that they read, *The Marriage of Good and Truth.* And they spoke to the angel, asking him to tell them what it meant.

And he said, "All things that exist in the universal heaven and all that exist in the universal world are nothing but a marriage of good and truth; for each and all things, both those that live and breathe, and those that do not live and breathe, were created from and into the marriage of good and truth. Nothing whatever is created into truth alone and nothing whatever into good alone. Either one of them alone is not anything; but by marriage they exist and become something, of such kind as the marriage is. In the Lord the Creator are Divine Good and Divine Truth in their very substance. The being of His substance is Divine Good, and the Existing (*existere*) of His substance is Divine Truth. And in Him they also are in their very union; for they infinitely make one in Him. As these two are one in the Creator Himself, they therefore are one also in each and all things created from Him; and

thereby also the Creator is conjoined with all things created from Himself in an eternal covenant as it were of marriage."

The angel said further, that the Sacred Scripture, which proceeded immediately from the Lord, in general and in particular is a marriage of good and truth. And as the church, which is formed by truth of doctrine, and religion, which is formed by the good of life according to the truth of doctrine, are, with Christians, solely from the Sacred Scripture, it is evident that the church is a marriage of good and truth in general and in particular. That it is so may be seen in *The Apocalypse Revealed*, n. 373, 483. What has been said above respecting the marriage of good and truth, is said also of the *Marriage of Charity and Faith*, since good is of charity and truth is of faith.

Some of the former, who did not see the angel and the writing, still standing by and hearing these things said in a low tone, "Yes, truly, we comprehend that." But then the angel said to them, "Turn away a little from me and say the same." And they turned away and said in a full voice, "It is not so."

After this the angel spoke of *The Marriage of Good and Truth* with married partners, saying, that if their minds were in that marriage, the husband truth and the wife its good, they would both be in the delights of the blessedness of innocence, and thence in the happiness in which the angels of heaven are. In that state the generative power of the husband would be in perpetual spring, and thence in the effort and ability to propagate his truth; and the wife would be in perpetual reception of it from love: "The wisdom that is with men from the Lord feels nothing more delightful than to propagate its truths; and the love of wisdom which is in wives feels nothing more pleasing than to receive them, as in the womb, and so to conceive, carry in the womb, and bring them forth. Of such kind are spiritual prolifications among the angels of heaven. And if you will believe it, natural prolifications also are from this origin."

After a salutation of peace the angel raised himself up from the earth, and passing through the cloud ascended into heaven. And then, according to the degrees of ascent, the paper shone as before; and lo! the circle of light which appeared before, as the dawn, then descended and dispelled the cloud that shed darkness upon the earth, and it became sunny.

ON THE MARRIAGE OF THE LORD AND THE CHURCH, AND ITS CORRESPONDENCE.

116. The marriage of the Lord and the Church, and the correspondence of it, are also treated of here, because without knowledge and understanding as to this, one can scarcely apprehend that conjugial love in its origin is holy, spiritual, and heavenly, and that it is from the Lord. It is indeed said by some in the Church that marriages have a relation to the marriage of the Lord with the Church, but what that relation is is not known. In order therefore that the subject may be so presented as to be seen in some light of the understanding, it is necessary that that holy marriage, which is with and in those that are the Lord's Church, should be treated of with particularity. With them also, and not with others, there is love truly conjugial. But, for the elucidation of this secret, this treatment is to be divided under the following heads:—

(1) That in the Word the Lord is called the Bridegroom and Husband, and the Church, the Bride and Wife; and that the conjunction of the Lord with the Church, and the reciprocal conjunction of the Church with the Lord is called Marriage.

(2) Also that the Lord is called Father and the Church, Mother.

(3) That the offspring from the Lord as Husband and Father, and the Church as Wife and Mother are all spiritual; and are meant in the spiritual sense of the Word by sons and daughters, brothers and sisters, sons-in-law and daughters-in-law, and by other names which are those of generation.

(4) That the spiritual offspring, which are born from the marriage of the Lord with the Church are truths, from which come understanding, perception, and all thought; and goods, from which are love, charity, and all affection.

(5) That from the marriage of good and truth, which proceeds and flows in from the Lord, man receives truth, and to this the Lord conjoins good; and that thus the Church is formed with man by the Lord.

(6) That the husband does not represent the Lord and the wife the Church; because both together, the husband and wife, make the Church.

(7) Therefore, that in the marriages of angels in the heavens and of men on earth, there is not a correspondence of the husband with the Lord and of the wife with the Church.

(8) But that there is a correspondence with conjugial love, with semination, prolification, the love of children, and like things which are in marriages and from them.

(9) That the Word is the medium of conjunction, because it is from the Lord and thus is the Lord.

(10) That the Church is from the Lord, and is with those who come to Him and live according to His commandments.

(11) That conjugial love is according to the state of the Church, because it is according to the state of wisdom with man.

(12) And because the Church is from the Lord conjugial love also is from Him.

The explanation of these now follows.

117. (1) *That in the Word the Lord is called the Bridegroom and Husband, and the Church, the Bride and Wife; and that the conjunction of the Lord with the Church, and the reciprocal conjunction of the Church with the Lord is called marriage.* That in the Word the Lord is called the Bridegroom and Husband, and the Church, the Bride and Wife, may be seen from the following passages:—

He that hath the bride is the Bridegroom; but the friend of the Bridegroom, who standeth and heareth Him, rejoiceth with joy because of the Bridegroom's voice (*John* iii. 29).

This was said concerning the Lord by John the Baptist:—

Jesus said, So long as the Bridegroom is with them the sons of the nuptials cannot fast; the days will come when the Bridegroom shall be taken away from them, then will they fast (*Matt.* ix. 15; *Mark* ii. 19, 20; *Luke* v. 34, 35).

I saw the holy city, New Jerusalem, prepared as a bride adorned for her Husband (*Rev.* xxi. 2).

That by the New Jerusalem a new Church of the Lord is meant, may be seen in the *Apocalypse Revealed*, n. 880, 881. The angel said to John:—

Come and I will shew thee the bride, the wife of the Lamb. And he shewed him the holy city, Jerusalem (*Rev.* xxi. 9. 10);

The nuptials of the Lamb are come, and His wife hath made herself ready. Blessed are they which are called to the supper of the nuptials of the Lamb (xix. 7, 9).

The Lord is meant by the Bridegroom whom the five virgins that were ready went forth to meet, and with whom they entered in to the marriage, as is plain from verse 13, where it is said: "Watch, therefore, for ye know not the day, nor the hour wherein the Son of man cometh." There are besides many passages in the *Prophets.*

118. (2) *Also that the Lord is called Father and the Church, Mother.* That the Lord is called Father appears from these passages:—

Unto us a child is born, unto us a son is given, and His name shall be called Wonderful, Counselor, God, the Father of eternity, the Prince of peace (*Isa.* ix. 6).

Thou, O Jehovah, art our Father, our Redeemer, from everlasting is Thy name (*Isa.* lxiii. 16).

Jesus said, He that seeth Me seeth the Father that hath sent Me (*John* xii. 44, 45).

If ye had known Me ye should have known My Father also; and from henceforth ye have known Him, and have seen Him (*John* xiv. 7).

Philip saith, Show us the Father. Jesus saith unto him, He that hath seen Me hath seen the Father. How, then, sayest thou, Show us the Father (*John* xiv. 8, 9).

Jesus said, The Father and I are one (*John* x. 30).

All things whatsoever the Father hath are Mine (*John* xvi. 15; xvii. 10).

The Father is in Me, and I am in the Father (*John* x. 38; xiv. 10, 11, 20).

That the Lord and His Father are one as soul and body are one; and that God the Father descended from heaven and assumed the Human for the redemption and salvation of men; and that His Human is what is called the Son sent into the world, is fully shown in the *Apocalypse Revealed.*

119. That the Church is called Mother appears from the following passages:—

Jehovah said, Plead with your mother; she is not my wife, and I am not her husband (*Hos.* ii. 2, 5).

Thou art thy mother's daughter, that loatheth her husband (*Ezek.* xvi. 45).

Where is the bill of your mother's divorcement, whom I* have put away? (*Is.* l. 1).

* The Latin text has: "*Ye* have put away."

Thy mother is like a vine, planted by the waters, bearing fruit (*Ezek.* xix. 10).

These things were said of the Jewish Church.

Jesus stretched forth His hand towards His disciples and said, My mother and my brethern are they that hear the Word of God and do it (*Luke* viii. 21; *Matt.* xii. 48, 49; *Mark* iii. 33–35).

By the disciples of the Lord is meant the church.

There stood by the cross of Jesus, His mother, and Jesus seeing the mother and the disciple standing by whom He loved, said unto His mother, Woman, behold thy son; and He said to the disciple, Behold thy mother. Wherefore from that hour the diseiple took her unto his own (*John* xix. 25–27).

By this is meant that the Lord did not acknowledge Mary as mother, but the Church; for which reason He called her "woman," and mother of the disciple. He called her the mother of this disciple, or of John, because he represented the Church as to the goods of charity. These are the church in very effect. It is therefore said that he took her unto his own. It may be seen in the *Apocalypse Revealed*, n. 5, 6, 790, 798, 879, that Peter represented truth and faith; James, charity; and John, the works of charity. And that the twelve disciples together represented the church as to all things of it, n. 233, 790, 903, 915.

120. (3) *That the offspring from the Lord as Husband and Father, and the Church as Wife and Mother, are all spiritual; and are meant in the spiritual sense of the Word by sons and daughters, brothers and sisters, sons-in-law and daughters-in-law, and by other names which are those of generation.* That no other offspring are borne by the Church from the Lord needs no demonstration, because reason sees it without. For it is the Lord from whom every good and every truth proceeds, and the Church, which receives them and brings them into effect; and all the spiritual things of heaven and of the church relate to good and truth. Hence it is that by "sons and daughters" in the Word, in its spiritual sense, truths and goods are meant; by "sons," truths conceived in the spiritual man and born in the natural; and by "daughters," goods in like manner. For that reason they who are regenerated by the Lord are called in the Word "sons of God," "sons of the kingdom,"

"born of Him," and the Lord called His disciples "sons." Nothing else is signified by the male child which the woman brought forth, and which was caught up to God, in *Rev.* xii. 5. See *Apocalypse Revealed*, n. 543. It is because "daughters" signify the goods of the church that the "daughter of Zion," "of Jerusalem," "of Israel," and "of Judah," are so often mentioned in the Word, by which no daughter is meant, but affection of good, which is of the church. See *Apocalypse Revealed*, n. 612. The Lord also calls those who are of His church brethren and sisters in *Matt.* xii. 49; xxv. 40; xxviii. 10; *Mark* iii. 35; *Luke* viii. 21.

121. (4) *That the spiritual offspring, which are born from the marriage of the Lord with the Church are truths, from which come understanding, perception, and all thought; and goods, from which are love, charity, and all affection.* That goods and truths are the spiritual offspring born of the Lord by the Church, is because the Lord is good itself and truth itself, and these in Him are not two but one; and because nothing can proceed from Him but what is in Him, and is Himself. That the marriage of good and truth proceeds from the Lord and flows in with men, and is received according to the state of mind and life of those that are of the church, has been shown in the preceding section, On the Marriage of Good and Truth. The reason why man by truths has understanding, perception, and all thought, and by goods has love, charity, and all affection, is that all things in man have relation to truth and good, and the two things in him which constitute him are will and understanding, and the will is the receptacle of good, and the understanding is the receptacle of truth. That the things proper to the will are love, charity, and affection, and the things proper to the understanding are perception and thought, needs no light from demonstration, for there is light in the proposition from the understanding itself.

122. (5) *That from the marriage of good and truth which proceeds and flows in from the Lord, man receives truth, and to this the Lord conjoins good: and that thus the Church is formed with man by the Lord.* The reason why, from the good and truth that proceed as one from the Lord, man receives truth, is that he receives it as his own, and appropriates it to himself

as his own. For he thinks it as if of himself, and speaks from it in like manner, and this because truth is in the light of the understanding and thence he sees it; and what a man sees within himself, or in his mind, he knows not whence it is, for he does not see the inflowing, as he does things that fall into the sight of the eye; and therefore he supposes it to be in himself. It is given man of the Lord that it should so appear, in order that he may be man, and that there may be in him a reciprocal of conjunction. Add to this, that man is born a faculty of knowing, understanding, and becoming wise, and this faculty receives the truths whereby it has knowledge, intelligence, and wisdom. And as the female was created by means of the truth of the male, and is formed into the love of it more and more after marriage, it follows that she also receives her husband's truth in herself, and conjoins it with her good.

123. That the Lord adjoins and conjoins good to the truths which man receives, is because man cannot take good as of himself, for it is not seen by him. The reason is that it is not a matter of light but of heat, and heat is felt and not seen. Therefore when in thought man sees truth, he rarely reflects upon the good that, from the love of the will, flows into it and gives it life. Nor does the wife reflect upon the good with her, but upon the inclination of the husband towards her, which is according to the ascent of his understanding to wisdom. The good that is with her from the Lord she applies without the husband knowing anything of the application. From these considerations the truth is now manifest, that man receives truth from the Lord, and that the Lord adjoins good to that truth according to his application of the truth to use, thus, as man wills to think wisely, and thence to live wisely.

124. The reason why the church is thus formed with man by the Lord is, that then he is in conjunction with the Lord, in good from Him, and in truth as if from himself; so that the man is in the Lord and the Lord in him, according to His words in *John* xv. 4, 5. It is similar if for good we say charity, and for truth, faith; for good is of charity and truth is of faith.

125. (6) *That the husband does not represent the Lord and the wife the Church; because both together, the husband and*

wife make the Church. It is a common saying in the church that, as the Lord is the head of the church, so is the husband the head of the wife; from which it would follow that the husband represents the Lord, and the wife the church. But the Lord is the head of the church, and man (*homo*)—man and woman—are the church; and still more husband and wife together. The church with them is first implanted in the man, and through the man in the wife; because the man receives its truth in his understanding, and the wife from the man. If the contrary it is not according to order. This however does sometimes occur; but with men who either are not lovers of wisdom, and therefore are not of the church; as also with those who depend as slaves on the beck of their wives. But of this matter something may be seen in the Preliminaries, n. 21.

126. (7) *Therefore, that in the marriages of angels in the heavens and of men on earth, there is not a correspondence of the husband with the Lord and of the wife with the Church.* This follows from what has just been said; to which however it is to be added that it appears as if truth were the primary thing of the church, because it is its first in time. It is from this appearance that prelates of the church have given the palm to faith, which is of truth, rather than to charity, which is of good. In like manner the learned have placed thought, which is of the understanding, before affection, which is of the will. Wherefore it is then as if the knowledge of what the good of charity is, and of what the affection of the will is, were lying hidden away in the grave; and earth also is cast upon them by some, as upon the dead, lest they should rise again. But that the good of charity is the primary thing of the church, may be seen with open eyes by those, who have not closed the way from heaven into their understandings by confirmations in favor of faith, that it alone makes the church, and, in favor of thought, that it alone makes the man. Now, as the good of charity is from the Lord, and truth of faith is with man as if from him, and these two effect such a conjunction of the Lord with man as is meant by the Lord's saying, that:—

> He is in them, and they in Him (*John* xv. 4, 5);

it is plain that this conjunction is the church.

127. (8) *But that there is a correspondence with conjugial love, with semination, prolification, the love of children, and like things which are in marriages and from them.* These things however are deeper secrets than can enter with any light into the understanding, unless a knowledge of correspondence has preceded. If this has not been unveiled to the understanding, however the subjects of this section might be explained, it would be in vain to grasp at them. But what correspondence is, and that it is the relation of natural things with spiritual, has been shown by many things in the *Apocalypse Revealed;* also in the *Arcana Cœlestia;* and specifically in *The Doctrine of the New Jerusalem concerning the Sacred Scriptures;* also in particular in a Relation respecting it, to follow hereafter. Until this knowledge has been acquired, only these few things shall be presented before the understanding in the shade. That conjugial love corresponds to the affection of genuine truth, to its chastity, purity, and holiness; that semination corresponds to the potency of truth; that prolification corresponds to the propagation of truth; and that the love of infants corresponds to the protecting of truth and good. Now, as truth in man appears as his, and good is adjoined to it by the Lord, it is plain that those correspondences are of the natural man with the spiritual or internal man. But some light will be given on these subjects in the Relations which follow.

128. (9) *That the Word is the medium of conjunction, because it is from the Lord and thus is the Lord.* The Word is the medium of the Lord's conjunction with man, and of man's with the Lord, for the reason that in its essence it is Divine truth united with Divine good, and Divine good united with Divine truth. It may be seen in the *Apocalypse Revealed* (n. 373, 483, 689, 881), that this unition is in each and all things of the Word, in its celestial and its spiritual sense. From which it follows that the Word is the perfect marriage of good and truth; and because it is from the Lord, and what is from Him also is Himself, it results that when a man reads the Word, and takes truths therefrom, the Lord adjoins good. For man does not see the goods that affect, because he reads it from the understanding, and the understanding takes from it nothing but its own things, which are truths. That good is

adjoined to these by the Lord the understanding feels, from the delight that flows in when it is enlightened. But this does not take place interiorly with others than those who read it to the end that they may become wise; and the end of becoming wise is with those who wish to learn more of genuine truths there; and by means of them to form the church within themselves. But they who read it only for the glory of erudition, and they who read it from an opinion that the mere reading or hearing of it inspires faith and conduces to salvation, do not receive any good from the Lord; because the end of these is to save themselves by the mere words, wherein is nothing of truth; and the end of those is to become eminent for learning, with which end there is no spiritual good conjoined, but only the natural delight that comes of worldly glory. Because the Word is the medium of conjunction it is called the covenant, Old and New; a covenant signifies conjunction.

129. (10) *That the Church is from the Lord, and is with those who come to Him and live according to His commandments.* It is not denied at this day that the church is the Lord's, and because it is the Lord's that it is from the Lord. It is with those who come to Him, because His church in the Christian world is from the Word, and the Word is from Him, yea, from Him in such wise that it is Himself. Therein is the Divine Truth united with the Divine Good, and this also is the Lord. Nothing else is meant in *John* i. 1–14, by the Word "which was with God, and which was God, from which is the life and the light of men, and which was made flesh." And further, it is with those who come to Him because it is with them that believe in Him; and no one can believe that He is God, the Saviour and Redeemer; Jehovah the Justice; the Door by which to enter into the sheepfold, that is, into the church; the Way, the Truth, and the Life; that no one cometh to the Father but by Him; that He and the Father are one; and many more things which He Himself teaches; these things, I say, no man can believe except from Him. That it cannot be unless He is approached, is because He is the God of heaven and earth, as He also teaches. Who else should be approached? Who else can be approached? It is with those who live ac-

cording to His commandments, because with others there is no conjunction; for He says:—

He that hath My commandments and doeth them, he it is that loveth Me, and I will love him, and will make My abode with him. But he that loveth Me not doth not keep My commandments (*John* xiv. 21–24).

Love is conjunction; and conjunction with the Lord is the church.

130. (11) *That conjugial love is according to the state of the Church, because it is according to the state of wisdom with man.* That conjugial love is according to the state of wisdom with man, has often been stated before and will often be said hereafter; it shall therefore be illustrated here what wisdom is, and that it makes one with the church: With man there is knowledge, intelligence, and wisdom. Knowledge is of things cognized; intelligence is of reason; and wisdom is of life. Wisdom considered in its fulness is at the same time of things cognized, of reason, and of life; cognitions precede; through them reason is formed; and wisdom by both, and this when one lives rationally according to the verities that are cognitions. Wisdom therefore is at once of reason and of the life; and it is becoming wisdom while it is of reason and thence of life, and is wisdom when it has become of life and thence of reason. The most ancient people in this world acknowledged no other wisdom but wisdom of life. This was the wisdom of the men of old who were called *sophi* (wise men). But the ancient people who succeeded the most ancient acknowledged as wisdom the wisdom of reason; and they were called *philosophi* (lovers of wisdom). But at this day many even call knowledge wisdom; for the learned, the erudite, and the mere sciolists are called wise—wisdom has thus glided down from its summit to its valley.

But something shall also be said as to what wisdom is in its origin, in its progress, and thence in its full state. The things which pertain to the church, and are called spiritual, reside in the inmosts with man; those that concern the state, and are called civil affairs, occupy a place below them; and those that pertain to knowledge, experience, and skill, and are called natural, form their seat.* The reason why the things that pertain

*Latin: *subsellium*, originally a low seat.

to the church, and are called spiritual, have their abode in man's inmosts, is that they conjoin themselves with heaven, and through heaven with the Lord; for no other things enter with man from the Lord through heaven. That things pertaining to the state, called civil affairs, occupy a place below the spiritual, is because they conjoin themselves with the world; in fact they are of the world, for they are statutes, laws, and regulations, which bind men, so that there may be formed of them a stable and well ordered society and state. That matters of knowledge, experience, and skill, which are called natural, form the seat, is because they closely conjoin themselves with the five bodily senses, and these are the ultimates, on which interior things, which are of the mind, and inmost things, which are of the soul, are as it were seated. Now, as the things of the church, called spiritual, reside in the inmost, and what resides in the inmost constitutes the head, and as the things that follow under these, called civil, form the body, and the ultimates, called natural, make the feet, it is evident that when these three follow in their order, man is a perfect man. For then they flow in in like manner as things of the head flow into the body, and through the body into the feet; so that spiritual things are within civil, and through the civil within the natural. Now, as spiritual things are in the light of heaven, it is plain that by their light they enlighten those that follow in order, and animate them by their heat which is love; and that when this is so the man has wisdom.

Since wisdom is of life and thence of reason, as was said above, the question arises, What is wisdom of life? In a brief summary it is this: To shun evils because they are hurtful to the soul, hurtful to the state, and hurtful to the body; and to do good deeds because they are of advantage to the soul, to the state, and to the body. This is the wisdom which is meant by wisdom wherewith conjugial love allies itself. For it allies itself therewith by this, that it shuns the evil of adultery as a bane to the soul, to the state, and to the body. And as this wisdom springs from spiritual things which are of the church, it follows that conjugial love is according to the state of the church, because it is according to the state of wisdom with man. It is also meant by this, that—as has been stated many

times before—in so far as a man becomes spiritual he is in love truly conjugial; for man is made spiritual by means of the spiritual things of the church. More respecting the wisdom wherewith conjugial love conjoins itself may be seen below, at n. 163–165.

131. (12) *And because the Church is from the Lord, conjugial love also is from Him.* As this follows from what has been said above, I refrain from further confirmations. Besides, that love truly conjugial is from the Lord all the angels of heaven testify; and also that this love is according to the state of wisdom, and the state of wisdom is according to the state of the church with them. That such is the testimony of the angels of heaven is plain from the Relations after the chapters, which are things seen and heard in the spiritual world.

132. To these I will add two Relations. First, this:—

I once conversed with two angels, one from the eastern heaven, the other from the southern heaven, who, when they perceived that I was meditating on the secrets of wisdom pertaining to conjugial love, said, "Do you know anything about the schools of wisdom in our world?" I said, "That I did not yet." And they answered, "There are many. And they who love truths from spiritual affection, or because they are truths, and because wisdom is attained by means of them, come together at a given signal, and consider and form conclusions respecting such matters as require a deeper understanding." Then they took me by the hand, saying, "Follow us, and you shall see and hear. To-day the signal has been been given for a meeting."

I was led across a plain to a hill; and lo! at the foot of the hill an avenue of palms continued even to the summit. We entered it and ascended; and on the top or summit of the hill a grove appeared, the trees of which upon an elevation of ground formed a kind of theater, within which was a level space paved with small stones of various colors. Around this in a square form seats were placed, on which the lovers of wisdom were seated; and in the midst of the theater was a table whereon lay a paper sealed with a seal. Those who were sitting on the seats invited us to seats still vacant; but I responded, "I am led hither by two angels to see and hear and

not to sit." Then the two angels went to the table in the middle of the level area, and broke the seal of the paper, and read before those that were sitting the secrets of wisdom inscribed thereon, which they were now to consider and unfold. They were written and let down upon the table by angels of the third heaven.

The secrets were three: First, *What is "the image of God," and what "the likeness of God," into which man was created?* Second, *Why is not man born into the knowledge of any love, when yet beasts and birds, the noble as well as the ignoble, are born into the knowledges of all their loves?* Third, *What is meant by "the tree of life?" And what by "the tree of knowledge of good and evil?" And what by "eating" of them?*

Under these was written, "Combine these three into one statement, and write it on a fresh paper, and place it on the table, and we shall see. If the statement appears of just and even weight upon the scale there will be given to each of you a reward of wisdom." Having read this the two angels withdrew, and were taken up into their own heavens.

And then they that were sitting on the seats began to consider and unfold the secrets proposed to them; and they spoke in order, first, those who sat on the north side, then those on the west, after them those on the south, and finally those at the east. And they took up the first subject of consideration, which was, *What is "the image of God," and what "the likeness of God," into which man was created?* Then first these words from the Book of Creation were read aloud before all:—

> And God said, Let us make man into our image, after our likeness. And God created man into His own image, into the image of God created He him (*Gen.* i. 26, 27).
>
> In the day that God created man, into the likeness of God made He him (v. 1).

They who sat at the north first spoke; saying, "That the image of God and the likeness of God are the two lives breathed into man by God; which are the life of the will and the life of the understanding. For we read:—

> Jehovah God breathed into the nostrils of Adam the breath of lives; and man became a living soul (*Gen.* ii. 7).

Into the nostrils is into the perception, that there was in him the will of good and the understanding of truth, and thus the breath of lives; and as life was breathed into him by God, the image and likeness of God signify integrity, from wisdom and love, and from justice and judgment in him."

Those who sat at the west favored these views; adding this, however, "That this state of integrity breathed into him by God is breathed into every man after him, continually; but it is in man as in a receptacle, and in so far as man is a receptacle, he is an image and likeness of God."

Then the third in order, those who sat at the south, said, "The image of God and the likeness of God are two distinct things, but in man are united from creation. And we see, as from interior light, that the image of God may be destroyed by man, but not the likeness of God. This appears as through a veil, from the fact that Adam retained the likeness of God after he had lost the image of God; for we read after the curse:—

> Behold the man is as one of us, knowing good and evil (*Gen.* iii. 22).

And afterwards he is called the likeness of God, but not the image of God (*Gen.* v. 1). But let us leave it to our associates who sit at the east, and thus are in superior light, to say what the image of God properly is, and what the likeness of God."

And then after silence was obtained, those sitting at the east rose from their seats and looked up to the Lord; and after that sat down again, and said, "The image of God is a receptacle of God; and as God is love itself and wisdom itself, the image of God in man is the receptacle in him of love and wisdom from God. But the likeness of God is the perfect semblance and full appearance as if the love and wisdom are in man, and therefore just as if his own; for man feels no otherwise than that he loves of himself and has wisdom of himself, or that he wills good and understands truth of himself, when yet it is not of himself at all, but of God. God alone loves of Himself and is wise of Himself, because God is very love and very wisdom. The semblance or appearance that love and wisdom, or good and truth are in man as if his own, makes man to be man, and capable of being conjoined to God, and so

of living to eternity. Whence it follows that man is man from the fact that he can will good and understand truth just as if of himself, and yet know and believe that it is of God. For, through his knowing and believing this, God puts His image in man. This could not be if he should believe that it is from himself and not from God."

Having said this, there came upon them a zeal from the love of truth, from which they spoke these words: "How can man receive anything of love and wisdom, and retain it and reproduce it, unless he feels it as his own? And how can there be conjunction with God through love and wisdom unless there is given to man something of the reciprocal of conjunction? For there is no conjunction without a reciprocal; and the reciprocal of conjunction is that man shall love God and be wise in the things which are of God as if of himself, and yet believe that it is of God. Then, how can man live to eternity unless he is conjoined with the eternal God? And consequently, how can man be man without the likeness of God in him?"

Having heard these words all approved, and said, "Let the conclusion therefrom be this: 'Man is a receptacle of God, and a receptacle of God is an image of God; and as God is love itself and wisdom itself, it is of these that man is a receptacle; and in proportion as he receives, the receptacle becomes an image of God. And man is a likeness of God from the fact that he feels within himself that the things which are of God are in him as his own; and yet from this likeness he is an image of God only so far as he acknowledges that the love and wisdom, or good and truth in him are not his own, and hence are not of him, but are solely in God, and therefore of God.'"

133. After this they took up the second subject of consideration, *Why is not man born into the knowledge of any love, when yet beasts and birds, both the noble and the ignoble, are born into the knowledges of all their loves?* First they confirmed the truth of the proposition by various considerations, as, with respect to man, that he is born into no knowledge, not even into the knowledge of conjugial love. And they inquired and learned from investigators that an infant cannot of connate knowledge even apply itself to the mother's breast, but must be moved to it by the mother or the nurse; and that it

only knows how to suck, and this is acquired by continual suction in the womb. And afterwards, it does not know how to walk; nor how to articulate sound into any human word, nay, nor even how to sound the affection of its love as beasts do. And further, that it does not know any food suitable for itself, as all beasts do, but seizes whatever is presented, clean or unclean, and puts it into its mouth. The investigators said that man without instruction has not even the knowledge to distinguish sex, and knows absolutely nothing of the modes of loving it; and that not even virgins and youths know them without learning from others, though educated into various sciences. In a word, that man is born corporeal, like a worm; and remains corporeal unless he learns from others to know, to understand, and to become wise.

Then they confirmed the statement that beasts, the noble as well as the ignoble, such as the land animals, the birds of the air, reptiles, fishes, the worms that are called insects, are born into all the knowledges of the loves of their life. For example, into all that relate to their nourishment, all that relate to their habitation, all that relate to the love of the sex and procreation, and into all relating to the rearing of their young. They confirmed this by marvellous examples which they recalled to memory from what they had seen, heard, and read in the natural world,—so they called our world in which they formerly lived—where the beasts are not representative but real. When the truth of the proposition was thus established, they directed their minds to investigate and discover the ends and causes through which they might unfold and disclose this secret. And all said that these things could not but spring from Divine Wisdom, in order that man may be man, and beast be beast and that the imperfection of man at his birth thus becomes his perfection, and the perfection of the beast at its birth becomes its imperfection.

134. Then first those on the north began to open their minds, and said, "Man is born without knowledges that he may receive all knowledges. If he were born into knowledges he could receive none but those into which he was born; nor could he then appropriate any to himself, which they illustrated by this comparison: A man just born is as ground into

which no seeds have been implanted, but which can yet receive all seeds, and bring them forth and make them fruitful. But a beast is as ground already planted, and filled with grasses and herbs, which does not receive other seeds than those implanted; if it received others it would choke them. Hence it is that man is many years in growing up, within which years he can be cultivated, like the ground, and bring forth, as it were, every kind of grain and flowers and trees; while a beast is but a few years in growing up, during which it cannot be perfected into any other than the things which are connate."

Next those at the west spoke, and said, "Man is not born with knowledge like a beast, but is born a faculty and an inclination, a faculty for knowing and an inclination for loving; and is born a faculty not merely for knowing, but also for understanding and for becoming wise; and is born to an inclination, the most perfect, not only for loving the things which are of self and of the world, but those also that are of God and of heaven. Consequently, man is born of his parents an organism which lives only in the external senses, and at first in none that are internal, in order that he may become man successively, first natural, then rational, and finally spiritual; which he would not become if he were born into knowledges and loves as beasts are. For connate knowledges and affections limit progression; but a connate faculty and inclination limit nothing. Man can therefore be perfected in knowledge, intelligence, and wisdom to eternity."

Afterwards those on the south took up the subject, and expressed their opinion, saying, "It is impossible for man to acquire any knowledge from himself, because no knowledge is connate with him, but he can acquire it from others; and as he can get no knowledge, neither can he get love from himself, since there is no love where there is no knowledge, for knowledge and love are inseparable companions. They can no more be separated than will and understanding, or affection and thought, yea, no more than essence and form. Therefore in just so far as man takes knowledge from others, love adjoins itself to it as its companion. The universal love which adjoins itself is the love of knowing, of understanding, and of becom-

ing wise. This love is in man only, and in no beast; and it flows in from God. We agree with our companions from the west, that man is not born into any love, and therefore not into any knowledge, but that he is only born into an inclination to love and hence into a faculty for receiving knowledges, not from himself but from others, that is, through others. It is said through others, because neither have they received anything of knowledge from themselves, but from God. We agree also with our companions from the north, that man when first born is as ground in which no seeds have been planted, but in which all seeds may be implanted, good as well as bad. To these considerations we add that beasts are born into natural loves, and hence into knowledges corresponding to them; and yet they do not know, think of, understand, and become wise from knowledges; but by means of them are led by their loves, almost as the blind along the streets by dogs, for as to understanding they are blind; or rather, as night walkers, who do what they do by blind knowledge, the understanding being asleep."

Finally those from the east spoke, and said, "We assent to what our brothers have said, that man has no knowledge from himself, but has it from others and through others, to the end that he may come to know and acknowledge that all his knowledge, understanding, and wisdom are of God; and that he cannot otherwise be conceived, born, and generated of the Lord, and become His image and likeness. For he becomes an image of the Lord by his acknowledging and believing that every good of love and of charity, and every truth of wisdom and of faith he has received and does receive from the Lord, and nothing at all from himself. And he becomes a likeness of the Lord by his feeling this within himself as if it were of himself. He feels this because he is not born into knowledges but receives them, and what he receives appears to him as if from himself. So to feel is also given to man by the Lord that he may be man and not a beast; for by his willing, thinking, loving, knowing, understanding, and becoming wise as if of himself, he receives knowledges, and exalts them into intelligence, and, by the uses of them, into wisdom. Thus does the Lord conjoin man to Himself, and man conjoins himself to the Lord. This

could not have been if the Lord had not provided that man should be born in total ignorance."

After this pronouncement all desired that a conclusion should be come to from their deliberations; and the conclusion formed was this: "That man is born into no knowledge in order that he may come into all knowledge, and may progress into intelligence, and by intelligence into wisdom; and that he is born into no love, that he may come into all love, through applications of knowledges from intelligence; and into love to the Lord through love towards the neighbor; and so may be conjoined to the Lord, and through this conjunction may become a man and live to eternity."

135. Then they took the paper and read the third subject of consideration, which was, *What is meant by "the tree of life," what by "the tree of knowledge of good and evil," and what by "eating" of them?* And all requested that those who were from the east would unfold this secret, because it requires a profounder understanding, and they who are from the east are in flaming light, that is, in the wisdom of love, and that wisdom is meant by the garden of Eden, wherein those two trees were placed.

They answered, "We shall speak; but as man cannot obtain anything whatever from himself, but receives all from the Lord, we shall speak from Him; and yet it will be by us as if from us." And then they said, "A tree signifies man; and its fruit signifies the good of life. By the tree of life, therefore, is meant man living from God, or God living in man. And as love and wisdom, and charity and faith, or good and truth, make the life of God in man, these are meant by the tree of life, and from these man has life eternal. The like is signified by the tree of life of which it is given to eat, in *Rev.* ii. 7; xxii. 2, 14. By the tree of the knowledge of good and evil is signified the man who believes that he lives of himself, and not from God; thus, that love and wisdom, charity and faith, that is, good and truth, are in man, his own, and not of God, believing this, because he thinks and wills, and speaks and acts in all similitude and appearance as if from himself. And because from this belief man persuades himself that God has imparted Himself or infused His Divine into him, therefore the serpent said:—

God doth know that in the day that ye eat of the fruit of that tree your eyes shall be opened, and ye shall be as God, knowing good and evil (*Gen.* iii. 5).

By eating of those trees is signified reception and appropriation; by eating of the tree of life, the reception of life eternal; and by eating of the tree of the knowledge of good and evil, the reception of condemnation, and therefore also both Adam and his wife, together with the serpent, were accursed. By the serpent is meant the devil as to the love of self and the pride of one's own intelligence. This love is the possessor of that tree; and men who are in pride from this love are such trees. They therefore are in a monstrous error who believe that Adam was wise and did good from himself, and that this was his state of integrity; when in fact Adam was himself accursed on account of that belief, for this is signified by his eating of the tree of the knowledge of good and evil. Therefore he then fell from the state of integrity, in which he was by virtue of believing that he was wise and did good from God, and not at all from himself; for this is meant by eating of the tree of life. The Lord alone when He was in the world was wise of Himself and did good from Himself; because the Divine Itself was in Him and was His by nativity. And therefore also by His own power He became the Redeemer and Saviour."

From all that had been said they formed this conclusion: "That by the tree of life, and by the tree of the knowledge of good and evil, and by eating of them, is signified that life with man is God in him; and that then it is heaven to him and eternal life. And that death to man is the persuasion and belief that the life he has is not God, but himself; from which belief comes hell to him and eternal death, which is damnation."

136. After this they looked at the paper left by the angels on the table, and saw written underneath, "*Join these three into one statement.*" And then they brought them together and saw that the three cohered in a series, and that series or statement was this: "That man was created to receive love and wisdom from God, and yet in all likeness as if it were from himself, and this for the sake of reception and conjunction; and that for this reason man is not born into any love, nor

into any knowledge, nor even into any power of loving or becoming wise of himself; and therefore if he ascribes every good of love and every truth of wisdom to God he becomes a living man; but if he ascribes them to himself he becomes a dead man."

They wrote this upon a fresh paper and placed it on the table, and lo! angels were suddenly present, in bright white light, and carried the paper away into heaven. And after it was read there, they that were sitting on the seats heard thence the words, "Well, Well, Well." And immediately one appeared, as if flying from thence, who had two wings about the feet, and two about the temples, bearing in his hand the rewards, which were robes, caps, and wreaths of laurel. And he came down, and to those sitting at the north he gave robes of the color of opal; to those who sat at the west he gave scarlet robes; to those at the south, caps, the borders of which were adorned with fillets of gold and pearls, and the turned up left side adorned with diamonds cut in the form of flowers; and to those on the east he gave wreaths of laurel in which were rubies and sapphires. Decorated with these rewards they all went home from the school of wisdom; and when they showed themselves to their wives, they came out to meet them, decorated also with gifts of honor from heaven, whereat they wondered.

137. The Second Relation:—

While I was meditating on conjugial love, lo! a long way off there appeared two young children, naked, with baskets in their hands and turtle doves flying around them. And when I saw them nearer they still were as if naked, becomingly adorned with wreaths of flowers; chaplets of flowers bedecked their heads, and garlands of lilies and roses of the color of hyacinth obliquely pendent from the shoulders to the loins, adorned their breasts; and round about the two there was as it were a chain in common, woven of leaflets with olives interspersed. But as they came yet nearer they did not appear as infants, nor naked, but as two persons in the first bloom of life, clad in robes and tunics of shining silk, into which were woven flowers most beautiful to the sight. And as they came close to me there breathed upon me from heaven through them

a vernal warmth, with fragrant odor as of the earliest blossomings in gardens and fields. They were two married partners from heaven.

And then they spoke to me; and as what I had just seen was in my thought, they asked me, "What did you see?"

And when I told them that they first appeared to me as naked infants; then as infants adorned with wreaths; and at last as adults clothed in garments embroidered with flowers, and that then forthwith spring breathed upon me with its delights; they smiled pleasantly, and said they did not see themselves, on the way, as infants, nor naked, nor with garlands, but continually in similar appearance as now. And that their conjugial love was thus represented at a distance, its state of innocence by their appearing as naked infants, its delights by garlands of flowers, and the same now by the flowers interwoven in their robes and tunics.

And they continued, "As you said that just as we came near a vernal warmth breathed upon you with its pleasant aromas, as of a garden, we will tell you why it was so." They said, "We have been now for ages married partners and continually in the flower of age in which you see us now. Our first state was as the first state of a virgin and youth when they unite in marriage; and we then believed that state was the very blessedness of our life. But we heard from others in our heaven, and afterwards we ourselves perceived that that was a state of heat not tempered with light, and that it would successively be tempered, as the husband is perfected in wisdom and the wife loves that wisdom in the husband; and that this is effected by uses and according to them, which uses both of them by mutual aid perform in the society; and that delights follow according as heat and light, or wisdom and its love are tempered. A warmth as of spring breathed upon you as we drew near, because conjugial love and vernal heat in our heaven act as one; for with us heat is love, and the light with which heat is united is wisdom; and use is as the atmosphere which contains both of them in its bosom. What are heat and light without a containant? So what are love and wisdom without their use? The conjugial is not in them, because the subject in which they might be is not. In heaven, where the heat is vernal, there is

love truly conjugial. That it is there is because it is not vernal elsewhere than where heat is equally united with light, or where there is as much heat as light, and *vice versa*. And we aver that as heat delights itself with light, and in turn light with heat, so love delights itself with wisdom, and wisdom in turn with love."

He further said, "With us in heaven there is perpetual light and never the shade of evening; still less is there darkness; because our sun does not set and rise like your sun, but remains continually midway between the zenith and the horizon, which according to your manner of speech is an elevation of 45 degrees. Hence it is that the heat and light proceeding from our sun make perpetual spring; and that a perpetual springtime breathes upon those in whom love is equally united with wisdom. And our Lord, through the eternal union of heat and light, breathes forth nothing else than uses; thence also are the germinations on your earth, and the mating of your birds and animals, in the springtime. For the vernal heat opens their interiors even to their very inmosts, which are called their souls, and affects them and imparts its conjugial, and causes their prolific inclination to come into its delights, by a continual endeavor to produce the fruits of use, which use is the propagation of their kind. But with men there is perpetual influx of vernal heat from the Lord, wherefore they can at any time, even in mid-winter, enjoy the delights of marriage; for men were created receptions of light, that is, of wisdom, from the Lord; and women were created receptions of heat, that is, of the love of the wisdom of the man, from the Lord. Hence now it is that, as we drew near, a vernal warmth breathed on you, with a fragrant odor as of the early blossomings in gardens and fields."

Having said this the man gave me his right hand and led me to homes where there were married partners in similar bloom of life as themselves. And he said, "These wives, now seen like virgins, were old women in the world; and their husbands, now appearing as young men, were there infirm old men; and they were all brought back by the Lord to this flower of age because they mutually loved each other, and from religion shunned adulteries as heinous sins."

And they added, "No one knows the blessed delights of conjugial love but he who rejects the horrid delights of adultery; and no one can reject them unless he is wise from the Lord; and no one has wisdom from the Lord unless he performs uses from the love of use."

At the same time I also saw the furniture of their houses, every article of which was in a heavenly form, and glistened with gold flaming as it were with rubies set therein.

ON THE CHASTE AND THE NON-CHASTE.

138. I am still at the beginning of the treatment of conjugial love in particular, and conjugial love in particular can be but indistinctly and thus obscurely known unless its opposite also, which is the unchaste, in some measure appears; this does appear in a measure, or in the shade, when the chaste is described together with what is not chaste, for chastity is but the removal of the unchaste from the chaste. But the unchaste, which is entirely opposite to the chaste, is treated of in the latter part of this work, where it is described in its full extent, and with its varieties, under the title, *The Pleasures of Insanity pertaining to Scortatory Love.* But what the chaste is, and the non-chaste, and with whom they are, will be explained in the following order:—

(1) That chaste and non-chaste are only predicated of marriages, and of such things as pertain to marriage.

(2) That chaste is predicated only of monogamic marriages, or those of one man with one wife.

(3) That only the Christian conjugial is chaste.

(4) That love truly conjugial is chastity itself.

(5) That all the delights of love truly conjugial, even the ultimate, are chaste.

(6) That with those who become spiritual from the Lord, conjugial love is purified more and more and becomes chaste.

(7) That the chastity of marriage comes through the total renunciation of scortations from religion.

(8) That chastity cannot be predicated of infants; nor of boys and girls; nor of young men and virgins before they feel with themselves the love of the sex.

(9) That chastity cannot be predicated of those born eunuchs; nor of those made eunuchs.

(10) That chastity cannot be predicated of those who do not believe adulteries to be evils of religion; and still less of those who do not believe adulteries to be hurtful to society.

(11) That chastity cannot be predicated of those who abstain from adulteries for various external reasons only.

(12) That chastity cannot be predicated of those who believe marriages to be unchaste.

(13) That chastity cannot be predicated of those who have renounced marriages by vowing perpetual celibacy, unless there is, and remains in them, a love of the life truly conjugial.

(14) That the state of marriage is to be preferred to a state of celibacy.

The explanation of these propositions now follows.

139. (1) *That chaste and non-chaste are predicated of marriages, and of such things as pertain to marriages*, is because love truly conjugial is chastity itself, as is to be explained; and the love opposite to it, which is called scortatory, is unchastity itself. In so far therefore as the former is purified from the latter it is chaste, for in so far its destructive opposite is taken away. From which it is plain that the purity of conjugial love is what is called chastity. But there is a conjugial love that is not chaste and yet is not unchastity, as between married partners, who for various external reasons, abstain from the effects of lasciviousness so far as not to think of them. Yet if this love in their spirits has not been purified it still is not chaste. Its form is chaste, but the chaste essence is not in it.

140. Chaste and non-chaste are predicated of such things as pertain to marriages, because the conjugial is inscribed upon both sexes, from inmost things to outermost, and according to this inscription is the man, as to thoughts and affections, and thence inwardly as to the acts and gestures of the body. That this is so appears more evidently from the unchaste. The unchastity residing within their minds is heard in the sound of their speech, and from their application of everything in conversation even though it be chaste to things that are lewd. (The sound of speech is from the affection of the will; the speech is from the thought of the understanding.) That is a sign that the will, with all things thereof, and the understanding with all things thereof, thus the whole mind, and all things therefrom in the body, from the inmosts to the ultimates, overflow with unchasties. I have heard from the angels that with the most consummate hypocrites, however chastely they may speak, unchastity is perceived by the ear,

and is also felt from the sphere that flows forth from them. This too is a sign that unchastity resides in the inmosts of their minds, and consequently in the inmosts of their bodies; and that these are outwardly veiled from the sight, as with a crust, painted with figures of divers colors. That a sphere of lasciviousness pours forth from the unchaste is plain from the statutes among the sons of Israel, that all things and every thing was unclean that one who was defiled with such impurities only touched with the hand. From these considerations it may be concluded that it is similar with the chaste; that is to say, that with them each and all things are chaste, from inmost to outermost, and that the chastity of conjugial love makes it so. Hence the saying in the world, that to the pure all things are pure, and to the impure all things are impure.

141. (2) *That chaste is predicated only of monogamic marriages, or those of one man with one wife.* The reason why chaste is predicated only of these marriages is that with them conjugial love resides not in the natural man, but penetrates to the spiritual, and opens a way for itself successively to the very spiritual marriage—that of good and truth—which is its origin, and with which it conjoins itself. For that love enters in according to the increments of wisdom, and this is according to the implantation of the church by the Lord, as has been shown many times before. This cannot be done with polygamists, because they divide conjugial love, and this love divided is not unlike the love of the sex, which in itself is natural. But some things appropriate to this subject will be seen in the chapter on Polygamy.

142. (3) *That only the Christian Conjugial is chaste,* is because love truly conjugial in man proceeds at an equal pace with the state of the church with man; and because that state is from the Lord, as has been shown in the preceding chapter (n. 130–131) and elsewhere; also because the church in its genuine truths is in the Word, and in them the Lord is present there. From this it follows that there is no chaste conjugial except in the Christian world; and if it be not there, it is yet possible there. By the Christian conjugial is meant the marriage of one man with one wife. That this conjugial can become inherent among Christians, and by inheritance descend to the offspring

from parents who are in love truly conjugial, and that from this a faculty and an inclination to become wise in the things of the church and of heaven may become connate, will be seen in its proper place.

That if Christians marry more wives than one, they commit not only natural but also spiritual adultery, will be shown in the chapter on Polygamy.

143. (4) *That love truly conjugial is chastity itself.* The reasons are these: (1) Because it is from the Lord, and corresponds to the marriage of the Lord and the church. (2) Because it descends from the marriage of good and truth. (3) Because it is spiritual, just in the degree that the church is with man. (4) Because it is the fundamental love, and the head of all loves, celestial and spiritual. (5) Because it is the true seminary of the human race, and thence of the angelic heaven. (6) Because it therefore exists also among the angels of heaven, and with them spiritual offspring are born of it, which are love and wisdom. (7) And because its use is thus pre-eminent above all the other uses of creation. From this it follows that love truly conjugial, viewed from its origin and in its essence, is pure and holy, so that it may be called purity and holiness, and therefore chastity itself. And yet that it is not absolutely pure either with men or angels, may be seen presently in a following section (6, n. 146).

144. (5) *That all the delights of love truly conjugial even the ultimate, are chaste.* This follows from what has been shown above, that love truly conjugial is chastity itself, and the delights constitute the life of it. That the delights of that love ascend to heaven and enter it, and on the way pass through the joys of the heavenly loves in which the angels of heaven are; so also that they conjoin themselves with the delights of their conjugial love, has been mentioned above. Moreover, I have heard from the angels that they perceive those delights within themselves to be exalted and filled when they ascend from chaste married partners on earth. And, on account of some that were standing by who were unchaste, to the question, whether they meant also the ultimate delights? They nodded assent, and said tacitly, "Why not? Are not these delights those in their fulness?" From whence these delights are, and

of what quality they are, may be seen above in n. 69, and in the Relations, especially in those that follow.

145. (6) *That with those who become spiritual from the Lord conjugial love is purified more and more and becomes chaste.* (1) Because the first love, by which is meant the love before the nuptials and just after the nuptials, partakes somewhat of the love of the sex, thus of the ardor peculiar to the body, not yet moderated by the love of the spirit. (2) Because a man from natural becomes spiritual successively; for he becomes spiritual in the degree that the rational, which is in the middle between heaven and the world, begins to draw its breath from the influx out of heaven; which it does in proportion as it is affected and gladdened with wisdom (of which above, at n. 130); and in so far as this takes place, his mind is elevated into a superior aura, which is the containant of heavenly light and heat, or what is the same, of the wisdom and love in which angels are. For heavenly light acts as one with wisdom, and heavenly heat with love. And as wisdom and its love increase with married partners conjugial love with them is purified. As this takes place successively, it follows that the love becomes more and more chaste. This spiritual purification may be compared with the purification of natural spirits which is done by chemists, and is called defecation, rectification, castigation, cohobation, acuition, decantation, sublimation; and the purified wisdom may be compared with alcohol, which is spirit most highly rectified.

(3) Now, spiritual wisdom being in itself such that it grows more and more warm from the love of becoming wise, and from this increases to eternity, which goes on in proportion as it is purified, as if by defecations, castigations, rectifications, acuitions, decantations, and sublimations; and these are effected by removing and drawing off the understanding from the fallacies of the senses, and the will from the allurements of the body, it is plain that conjugial love likewise, whose parent is wisdom, successively becomes more and more pure, thus chaste.

That the first state of love between married partners is a state of heat not yet tempered with light; but that it is successively tempered, as the husband is perfected in wisdom and

the wife loves that wisdom in the husband, may be seen in the Relation, n. 137.

146. But it should be known that there is no conjugial love altogether chaste or pure among men, nor among angels. There is yet a something not chaste or not pure which adjoins or subjoins itself to it. But this is of another nature than what is unchaste. For with them the chaste is above and the not chaste beneath; and there is interposed by the Lord as it were a door on a pivot which is opened by determination; and care is taken that it may not stand open, lest one should pass into the other and they should commingle. For the natural man is by birth contaminated and crammed with evils; but his spiritual is not so, because its birth is from the Lord, for it is regeneration, and this is a successive separation from the evils to which he is inclined by birth.

That no love with men or angels is entirely pure, nor can it become so; but that the end, purpose, or intention of the will is primarily regarded by the Lord; and that therefore so far as a man is in these, and perseveres in them, he is initiated into purity, and makes progress towards it, may be seen above at n. 71.

147. (7) *That the chastity of marriage comes through the total renunciation of scortations from religion.* The reason is that chastity is the putting away of unchastity. It is a universal rule that in so far as any one puts away evil there is given an opportunity for good to succeed it; and further, in so far as evil is hated, good is loved, and *vice versa;* consequently, in so far as scortation is renounced the chastity of marriage enters. That conjugial love is purified and rectified in proportion to the renunciation of scortations any one may see, by common perception, as soon as it is said and heard, thus before it is confirmed. But as not every one has common perception it is important that it be also illustrated by confirmations. The confirmations are, that conjugial love grows cold as soon as it is divided, and increasing coldness causes it to perish; for the heat of an unchaste love extinguishes it. There cannot be two opposite heats together, but that the one rejects the other, and deprives it of its potency. When, therefore, the heat of conjugial love removes and rejects the heat of scortatory love, conjugial

love begins to grow pleasantly warm, and from a sense of its delights begins to bud and blossom, as an orchard and a rosary in the time of spring, the latter from the vernal temperature of the light and heat of the sun of the natural world, the former from the vernal temperature of the light and heat from the sun of the spiritual world.

148. There is inherent in every man from creation, and therefore by birth, an internal conjugial and an external conjugial. The internal is spiritual, and the external is natural. Man comes first into this; and comes into that as he becomes spiritual. If therefore he remains in the external or natural conjugial, the internal or spiritual conjugial is veiled,—even until he knows nothing of it, yea, until he calls it an empty conceit. And yet if man becomes spiritual he begins to know something of it; after that to have some perception of its quality; and successively to feel its pleasantness, its delights, and its exquisite enjoyments. And as these are experienced, the veil above mentioned between the external and the internal begins to grow thin, then as it were to melt away, and finally to dissolve and disappear. When this has come to pass, the external conjugial still remains, but is continually purged and purified of its dross by the internal; and this until the external becomes as the face of the internal, and derives its delight, and at the same time its life, and the delights of its potency, from the blessedness that is in the internal. Such is the renunciation of scortations, through which comes the chastity of marriage. It may be believed, that the external conjugial, remaining after the internal has separated itself from it, or separated it from itself, is similar to the external not separated. But I have heard from the angels that they are entirely unlike; for that the external from the internal, which they call the external of the internal, is devoid of any lasciviousness; because the internal cannot be lascivious, but only be chastely delighted; and that it carries the like into its external wherein it sensates its delights. With the external separated from the internal it is altogether otherwise. This they declared to be lascivious in general and in every part. They compared the external conjugial from the internal to a noble fruit, whose pleasant savor and fragrance insinuate themselves into its sur-

face, and form that into correspondence with them. They also compared the external conjugial from the internal to a granary, whose store never grows less, but what is taken from it is constantly renewed. But the external separated from the internal they compared to wheat in a winnower, which if it is scattered about only the chaff remains, which is dissipated by a breeze of air. Thus it is with conjugial love if what is scortatory be not renounced.

149. The reason why the chastity of marriage does not exist through the renunciation of scortations, unless this be done from religion, is that without religion a man does not become spiritual, but remains natural; and if the natural man renounces scortations, still his spirit does not renounce them. And thus, though it appear to him that he is chaste through the renunciation, nevertheless unchastity lurks within, like corruption in a wound but superficially healed.

That conjugial love is according to the state of the church with man, may be seen above, n. 130. More may be seen on this subject in the exposition of section 11 below.

150. (8) *That chastity cannot be predicated of infants; nor of boys and girls; nor of young men and virgins before they feel with themselves the love of the sex.* The reason is that chaste and unchaste are solely predicated of marriages, and of such things as pertain to marriages (see above n. 139). In the case of those who know nothing of things conjugial, chastity is not predicable; for it is as nothing to them, and there is no affection of nothing, and no thought about it. But after that nothing a something springs up when the first of marriage, which is the love of the sex, is felt. That virgins and youths are commonly called chaste before they feel the love of the sex within them, is from ignorance of what chastity is.

151 (1). (9) *That chastity cannot be predicated of those born eunuchs; nor of those made eunuchs.* By those born eunuchs are meant especially those with whom from birth the ultimate of love is wanting. And as in such case the first and mediate are without a foundation on which to subsist, they cannot come to exist; or if they do exist, such have no care to distinguish between the chaste and the unchaste, for both are indifferent to them. But among these there are many differences. The case

is nearly similar with those made eunuchs as with those born eunuchs. But those made eunuchs, because they are both men and women, cannot but regard conjugial love as a phantasy and its delights as fables. If there is anything of inclination in them it becomes mute, that is neither chaste nor unchaste; and being neither, it takes no name either from the one or from the other.

152 (1). (10) *That chastity cannot be predicated of those who do not believe adulteries to be evils of religion; and still less of those who do not believe adulteries to be hurtful to society.* The reason why chastity cannot be predicated of these is that they do not know what chastity is, nor that there is chastity; for chastity is of marriage, as was shown in the first section of this chapter. And they that do not believe adulteries to be evils of religion make marriages also unchaste, and yet religion in married partners makes their chastity. Thus nothing is chaste to them, and chastity is therefore named to them in vain. They are adulterers by confirmation. But those that do not believe adulteries to be hurtful to society know still less than the former what chastity is, or that there is chastity, for they are adulterers of purpose. If they say that marriages are less unchaste than adulteries, they say this with the mouth and not from the heart, for marriages with them are cold; and they who from this cold speak of chaste heat can have no idea of the chaste heat of conjugial love. Of what character they are, what are the ideas of their thought, and what therefore are the interiors of their speech, will be seen in Part II, respecting the Insanities of Adulterers.

153 (1). (11) *That chastity cannot be predicated of those who abstain from adulteries for various external reasons only.* Many believe that mere abstinence from adulteries with the body is chastity, when in truth it is not chastity unless it be at the same time with the spirit also. The spirit of man, by which here is meant his mind as to affections and thoughts, makes him chaste or unchaste; for from thence he is so in the body. This, in fact, is altogether such as is the mind or spirit. Whence it follows that they are not chaste who abstain from adulteries with the body and not from the spirit; neither are they who abstain from them in the spirit from the body. There are

many reasons which cause a man to abstain from them in the body; and also in the spirit from the body; but whoever does not desist from them in the body from the spirit is unchaste. For the Lord says:—

> If any one looketh on the woman of another so that he lust after her, he hath committed adultery with her already in his heart (*Matt.* v. 28).

The reasons for abstinence from adulteries with the body only cannot all be enumerated; for they vary according to the states of marriage and also according to the states of the body. For example, there are those who abstain from them for fear of the civil law and its penalties; for fear of the loss of reputation, and thence of honor; for fear of diseases therefrom; for fear of quarrels with the wife at home and hence of disquietude of life; for fear of the vengeance of the husband, or of relatives; and for fear of flogging by the servants. Then there are those who abstain on account of poverty; or of avarice; or of imbecility, arising from disease, or from abuse, or from age, or from impotence. Among them are those also, who because they cannot or dare not commit adulteries with the body, therefore condemn them in spirit, and so talk morally against them and in favor of marriages. But if they do not in spirit, and the spirit does not from religion execrate adulteries, they are yet adulterers; for, though not with the body, yet with the spirit they commit them. And therefore after death, when they become spirits, they openly speak in favor of them. From this it is plain that even the impious can shun adulteries as hurtful; but that none but a Christian can shun them as sins. Now, from these things, the truth of the proposition is established, that chastity cannot be predicated of those who abstain from adulteries merely for various external reasons.

154 (1). (12) *That chastity cannot be predicated of those who believe marriages to be unchaste.* Like those of whom we have spoken above (n. 152), neither do these know what chastity is, nor that there is chastity; and like those who make chastity to consist only in celibacy, of whom below.

155 (1). (13) *That chastity cannot be predicated of those who have renounced marriages by vowing perpetual celibacy, unless there is, and remains in them, a love of the life truly con-*

jugial. Chastity cannot be predicated of these for the reason that after the vow of perpetual celibacy conjugial love is driven out, of which alone, nevertheless, chastity is predicable. And because an inclination to the sex is yet inherent from creation, and hence by birth; and when this is restrained and repressed it cannot be but that this inclination will break forth into heat, and with some into a ferment, which as it rises up from the body into the spirit infests, and with some befouls, it; and it may be that the spirit thence befouled will befoul also the things of religion, and cast them down from their internal seat, where they are in holiness, into externals, where they become but a thing of the mouth and of gesticulation; for which reason it is provided of the Lord that this celibacy is only with those who are in external worship, in which they are because they do not approach the Lord and do not read the Word. With them eternal life is not so much imperilled by injunctions of celibacy, with at the same time a solemn promise of chastity, as it would be with those who are in internal worship. Add to this, that many do not enter into that state of life of their own free will, but some before they come into freedom from reason, and some on account of alluring causes from the world. Among those who adopt that state of life for the sake of the withdrawal of the mind from the world, that they may have leisure for Divine worship, they only are chaste with whom either there was a love of life truly conjugial before that state, or with whom it comes and remains after it; because it is of the love of this life that chastity is predicated. And on this account after death, all who have lived in monasteries are at length absolved from their vows and set at liberty, that they may be brought to choose either a married life, or a life outside of the conjugial, according to their interior vows and the desires of their love. If then they enter into conjugial life, those who also have loved the spiritual things of worship are given in marriage in heaven. But those that choose a life outside of the conjugial are sent to to their like who dwell on the sides of heaven. I have asked the angels whether they who have devoted themselves to piety, and have given themselves up to Divine worship, and so have withdrawn themselves from the illusions of the world, and from the lusts of the flesh, and have with this purpose vowed perpetual

virginity, are received in heaven, and there become first among the blessed, according to their faith? But the angels replied that they are indeed received, but when they feel the sphere of conjugial love there they become sad and troubled; and then some of their own free will, some by asking leave, and some by command, go, or are sent away; and that when they are outside of that heaven a way is opened for them to their companions who were in a similar state of life in the world; and then from being troubled they become cheerful and rejoice together.

156 (1). (14) *That the state of marriage is to be preferred to a state of celibacy.* This is evident from what has thus far been said concerning marriage and concerning celibacy. That the state of marriage is to be preferred is because it is from creation; because its origin is the marriage of good and truth; because its correspondence is with the marriage of the Lord and the church; because the church and conjugial love are constant companions; because its use is pre-eminent above the uses of all things of creation, for thence according to order is the propagation of the human race, and also of the angelic heaven, for this is from the human race. Add to this that marriage is the fulness of man; for through this man becomes a full man, as will be shown in the following chapter. In celibacy all these things are wanting.

But if the proposition be made, that the state of celibacy is preferable to the state of marriage, and if this be submitted to examination so that it may be assented to, and may be established by confirmations, then these conclusions follow therefrom: That marriages are not holy and that they are not chaste; nay, that chastity in the female sex is with none others but those who abstain from marriage and vow perpetual virginity; and besides, that they who vow perpetual celibacy are meant by:—

Eunuchs who made themselves eunuchs for the sake of the kingdom of God (*Matt.* xix. 12).

And many other conclusions, which, coming from an untrue proposition are also not true. By "eunuchs who make themselves eunuchs for the sake of the kingdom of God," are meant spiritual eunuchs, who are those that in marriages abstain from the evils of scortation. That Italian eunuchs are not meant is plain.

151 (2). To this I add two Relations. First:—

While I was returning home from the school of wisdom, spoken of above (n. 132), on the way I saw an angel in raiment of the color of hyacinth. He came to my side and said: "I see that you have come from the school of wisdom, and that you have been gladdened by what you have heard there. And as I perceive that you are not fully in this world, being at the same time in the natural world, and therefore do not know about our Olympic gymnasia where the ancient Sages meet, and learn from those that come from your world what changes and successions of state wisdom has undergone and is still passing through; if you please I will conduct you to a place where many of the ancient Sages dwell and many of their sons, that is of their disciples."

And he led me towards the boundary between the north and the east. And looking thitherward from an elevated place, lo! I beheld a city, and on one side of it two hills, the one nearer the city being lower than the other. And he told me, "This city is called Athenaeum; the lower hill, Parnassium; and the higher, Heliconeum. They are so called because in and about that city dwell the ancient sages of Greece, such as Pythagoras, Socrates, Aristippus, Xenophon, with their disciples and novices."

And I asked about Plato and Aristotle. He said, "They and their followers dwell in another region, because they taught matters of reason which are of the understanding; but the others taught morals which are of the life." He said that from this city Athenaeum students are frequently sent to the learned from the Christians, that they may report what at this day they think about God, the creation of the universe, the immortality of the soul, the state of man in comparison with that of beasts, and about other things which are matters of interior wisdom. And he told me that a herald had this day announced an assembly,—an indication that their emissaries have met with new-comers from the earth, from whom they have heard strange things. And we saw many going out from the city and from its vicinity, some with laurels on their heads, some bearing palms in their hands, some with books under their arms, and some with pens under the hair of the left temple.

We mingled with them and went up together. And lo! on the hill was an octagonal palace, which was called the Palladium, and we entered. And behold, eight hexagonal recesses there in each of which was a library, and also a table at which those crowned with laurel were sitting. And in the Palladium itself appeared seats cut out of the rock, on which the others seated themselves. Then a door was opened at the left through which two new-comers from the earth were introduced. And, after salutation, one of the laureates asked them, "*What news from the earth?*"

They said, "It is new that men like beasts have been found in the woods, or beasts like men. But they were known by their face and body to have been born men, and to have been lost or left in the woods in the second or third year of their age." They said, "That they could not express anything of thought by sound, nor learn to articulate sound into any word. Nor did they know the food suitable to them as beasts do, but what they found in the woods they put into their mouths, both clean and unclean," and many other like things; "From which," they said, "some of the learned among us have conjectured, and some inferred, many things respecting the state of men relative to that of beasts."

On hearing this some of the ancient Sages asked what the conjectures and inferences from these facts were. The two new-comers answered, "They were many, which however might be reduced to these. (i.) That man of his own nature and also by birth is more stupid and thence viler than any beast; and so becomes if not instructed. (ii.) That he can be instructed, for he has learned to articulate sound and thence to speak; and by this means he began to express thoughts, and this gradually more and more, until he could express the laws of society, many of which, however, have been stamped upon beasts by birth. (iii.) That beasts have rationality in like manner with men. (iv.) Therefore if beasts could speak they would reason about every thing as skillfully as men, an indication of which is the fact that they, equally with men think from reason and prudence. (v.) That understanding is but a modification of light from the sun, heat co-operating by means of the ether; so that it is only an activity of interior nature; and that it can be

exalted until it appears as wisdom. (vi.) That it is therefore vain to believe that a man lives after death any more than a beast; except perhaps that for some days after death, from the exhalation of the life of the body, he may appear as a vapor under the form of a specter, before he is dissipated into nature, somewhat as a twig raised up from the ashes appears in the likeness of its own form. (vii.) Consequently that religion which teaches that there is a life after death is an invention to keep the simple inwardly in restraint by its laws, as they are outwardly restrained by civil laws." To this they added that, "The merely ingenious reason in this way, but not the intelligent."

When asked, "What do the intelligent think?" they answered, "That they had not heard, but they so supposed."

152 (2). Hearing these things all who were sitting at the tables exclaimed, "Oh, what times are there now on earth! Alas, what changes has wisdom undergone! How transformed into foolish ingenuity! The sun is set, and is beneath the earth diametrically opposite to its meridian! Who might not know from the evidence of those lost and found in the woods that man is such without instruction? Is he not as he is taught? Is he not born in greater ignorance than beasts? Must he not learn to walk? and to talk? If he did not learn to walk would he stand erect upon his feet? And if he did not learn to speak could he give utterance to any thought? Is not every man just as he is taught, insane from falsities, or wise from truths? And when insane from falsities is he not in all phantasy that he is wiser than he who is wise from truths? Are there not men, fatuous and insane, who are no more men than those found in the woods? Are not those who have lost their memory like them? We conclude from all this that without instruction man is not man; and is not a beast; but that he is a form which can receive within him what makes a man; thus that he is not born a man, but becomes a man; and that man is born such a form in order that he may be an organ receiving life from God, to the end that he may be a subject into which God can bring every good, and by union with Himself can render him blessed to eternity. We perceive from what you have said that wisdom is at this day so far extinct, or rendered so foolish, that men know nothing at all about the state of life

of men relative to that of beasts. Hence it is that they do not know man's state of life after death; and those who might know this but are not willing to know it, and therefore deny it, as many of your Christians do, we may liken to those found in the woods. Not that they have become so stupid for want of instruction, but that they have made themselves so stupid by fallacies of the senses, which are the darkness of truths."

153 (2). But then one standing in the middle of the Palladium, holding a palm in his hand, said: "I beg you to unfold this secret; How man created in the form of God could be changed into a form of the devil. I know that the angels of heaven are forms of God; and that the angels of hell are forms of the devil; and the two forms are opposite, these of insanity, those of wisdom. Say, then, how man created a form of God could pass from day into such night, that he could deny God and eternal life?"

To this the tutors replied in order; first the Pythagoreans, then the Socratists, and afterwards the others. But there was a certain Platonist among them who spoke last, and his view prevailed; which was this: "In the Saturnian period or golden age, men knew and acknowledged that they were forms receptive of life from God; and therefore wisdom was inscribed on their souls and hearts. Hence they saw truth from the light of truth; and by truths perceived good from the delight of its love. But as in subsequent ages the human race fell away from the acknowledgment that every truth of wisdom and thence every good of love with them, continually flowed in from God, they ceased to be habitations of God; and then also discourse with God and consociations with angels ceased. For the interior of their minds—which had been elevated by God upwards to God—were bent out of their course, in a more and more oblique direction outwards to the world, and so by God through the world to God; and at length were inverted into the opposite direction, which is downwards to their own selves. And as God cannot be kept in view by man inwardly inverted, and thus turned away, men separated themselves from God, and became forms of hell, or of the devil. Whence it follows that in the first ages men acknowledged with heart and soul that every good of love, and thence every truth of wisdom in

them was from God; and also that these were God's in them, and thus that they were mere receptacles of life from God; and for that reason they were called images of God, sons of God, and born of God. But that in the succeeding ages this was not acknowledged in heart and soul, but with a kind of persuasive faith; and afterwards as an historical faith; and finally with the mouth only, and to acknowledge such a truth only with the mouth is not to acknowledge, yea, is to deny it in heart. From these facts it may be seen what wisdom is at this day on earth, among Christians, when, though they may be inspired of God by written revelation, they do not know the difference between man and beast, and many therefore believe that if man lives after death a beast must live also, or because a beast does not live after death neither does man live. Has not our spiritual light which enlightens the sight of the mind become thick darkness with them? And their natural light which only enlightens the sight of the body, has it not become splendor to them?

154 (2). After this they all turned to the two new-comers and thanked them for their visit and information; and begged them to report what they had heard to their brethren. The new-comers replied that they would confirm them in this truth that, in so far as they attribute every good of charity, and every truth of faith to the Lord, and not to themselves, they are men; and in so far do they become angels of heaven.

155 (2). The Second Relation:—

One morning most sweet singing heard at some height above me woke me from sleep; and in that first vigil, which is more internal, peaceful, and sweet than the following hours of the day, I was enabled to be kept for some time in the spirit, as if out of the body, and could give exquisite attention to the affection which was being sung. The singing of heaven is nothing else than an affection of the mind emitted out of the mouth as melody; for it is sound, distinct from the discourse of one speaking from an affection of love which gives life to speech. In that state I perceived that it was an affection of the delights of conjugial love, which was made tuneful by wives in heaven. I discerned that it was so from the sound of the singing, wherein those delights were varied in marvellous ways.

After this I arose and looked abroad into the spiritual world. And lo! in the east beneath the sun there appeared as it were a *golden rain.* It was the morning dew falling in such abundance which, touched by the rays of the sun, presented before my sight the appearance of golden rain. Waked still more fully by this, I walked forth in the spirit and asked an angel, who just then by chance met me, whether he saw the golden rain descending from the sun. He answered that he saw it as often as he was in meditation on conjugial love. And then turning his eyes in that direction he said:

"That rain is falling over a hall in which there are three husbands with their wives, who dwell in the midst of an eastern paradise. Such rain appears to be falling upon that hall from the sun, because wisdom concerning conjugial love and its delights dwells with them, with the husbands wisdom respecting conjugial love, and with the wives, respecting its delights. But I perceive that you are meditating on the delights of conjugial love. I will therefore conduct you to that hall and introduce you."

And he led me through paradisal scenes to houses built of the wood of the olive tree, with two columns of cedar before the entrance; and introduced me to the husbands, and begged that I might be permitted, in their presence, to converse with their wives. And they bowed assent and called them.

The wives looked searchingly into my eyes. And I asked, "Why is this?" They said, "We can see exactly what your inclination is, and the affection from it, and what is your thought from this about the love of the sex; and we see that you are thinking intensely about it, and yet chastely." And they asked:

"What would you that we tell you about it?"

I answered, "Tell me, I pray you, something about the delights of conjugial love."

The husbands nodded assent, saying, "If agreeable to you tell something about them. Their ears are chaste."

And they inquired, "Who taught you to ask us about the delights of that love? Why not ask our husbands?"

I responded, "This angel who is with me whispered in my ear that wives are receptacles and sensories of them, because they are born loves, and all delights are of love."

To this, with smiling lips, they answered, "Be prudent, and do not tell such a thing, unless in an ambiguous sense; for it is a wisdom profoundly reserved in the hearts of our sex; and not disclosed to any husband unless he is in love truly conjugial. The reasons are many which are deeply concealed by us."

And then the husbands said, "The wives know all the states of our mind, and nothing at all is hidden from them. They see, perceive, and feel whatever goes forth from our will; while we, on the other hand, know nothing with the wives. Wives have this gift because they are most tender loves and ardent zeals as it were, for the preservation of conjugial friendship and confidence, and so for the happiness of life of both, which they look out for, for their husbands and for themselves, from the wisdom inherent in their love; which is so full of prudence that they will not, and hence cannot say that they love, but that they are loved."

I asked, "Why will they not and hence cannot?"

They replied, that if the least such thing escaped from their mouth cold would come over their husbands, and separate them from bed and chamber and from sight. But this is with those who do not regard marriages as holy, and therefore do not love their wives from spiritual love.

It is otherwise with those that do so love. In their minds that love is spiritual, and from this in the body is natural. "We, in this hall, are in this love from that; and therefore we intrust the secrets of the delights of conjugial love to our husbands."

I courteously asked that they would disclose some of these secrets to me also. And instantly they looked towards a window to the south, and lo! a white dove, whose wings glistened as with silver, and whose head was decked with a crest as of gold. It was standing on a bough from which an olive put forth.

When this was in the effort to expand its wings the wives said, "We will disclose something. While this dove appears it is a sign to us that we may." And they said, "Every man has five senses, sight, hearing, smell, taste, and touch. But we have also a sixth sense, which is the sense of all the delights

of the conjugial love of the husband. We have this sense in the palms of our hands, while we touch the breasts, arms, hands, or cheeks, especially the breasts of our husbands, and also while we are touched by them. All the gladnesses and pleasantnesses of the thoughts of their inner mind (*mens*), and all the joys and delights of their outer mind (*animus*), and the cheer and mirth of their bosoms, pass from them into us and take form and become perceptible, sensible, tactile; and we as exquisitely and distinctly discern them as the ear discerns the modulations of song, or as the tongue distinguishes the flavors of dainties. In a word, the spiritual delights of our husbands put on with us, as it were a natural embodiment. For that reason we are called by our husbands the sensory organs of chaste conjugial love and thence of its delights. But this sense of our sex exists, subsists, persists, and is exalted in the degree that our husbands love us from wisdom and judgment, and as we in turn love them from the same in them. This sense of our sex is called in the heavens the sport of wisdom with its love and of love with its wisdom."

With this I was excited with the desire to inquire more, as to the variety of the delights; and they said, "It is infinite. But we do not wish to say more and therefore cannot; for the dove at our window, with the olive branch under its feet, has flown away."

And I waited for its return but in vain.

Meanwhile I asked the husbands, "Have you a similar sense of conjugial love?"

They answered, "We have it in general but not in particular. We have a general blessedness, a general delight, and general pleasantness from the particular sensations of our wives; and this general sense which we have from them is as the serenity of peace."

As this was said, behold beyond the window a swan appeared, standing on a branch of a fig-tree; and he spread his wings and flew away. Seeing this the husbands said, "This is a sign to us for silence about conjugial love. Return at another time and perhaps more may be disclosed."

And they withdrew and we went away.

ON THE CONJUNCTION OF SOULS AND MINDS BY MARRIAGE; WHICH IS MEANT BY THE LORD'S WORDS, THEY SHALL BE NO MORE TWAIN BUT ONE FLESH.

156 (2). That by creation there was given to man and to woman an inclination and also the faculty of conjunction as into one, and that they are in both man and woman still, is evident from the Book of Creation, and at the same time from the Lord's words. In the Book of Creation, which is called *Genesis*, we read that:—

> Jehovah God built the rib which He had taken from man into a woman; and brought her to the man; and the man said, This now is bone of my bones, and flesh of my flesh; her name shall be called woman (*Ishah*) because she was taken out of man (*Ish*). Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh (*Gen.* ii. 22–24).

Likewise the Lord said in *Matthew*:—

> Have ye not read that He who made them from the beginning made them male and female, and said, For this cause shall a man leave father and mother and shall cleave unto his wife; and they twain shall be one flesh? Wherefore they are no more twain but one flesh (xix. 4–5).

From these passages it is plain that woman was created out of man, and that there is in both an inclination and a faculty of reuniting themselves into one. That the reunion is into one man (*homo*) is also plain from the Book of Creation, where both together are called man (*homo*); for we read that, "In the day that God created man (*homo*), male and female created He them, and called their name Man (*Homo*)." It is said here, "He called their name Adam," but Adam in the Hebrew language and Man (*Homo*) are one word. They are also together called man in chapter i. 27, and iii. 22–24 of the same book. And one man is also meant by one flesh, as is plain from passages in the Word where it speaks of all flesh, meaning every man; thus in *Gen.* vi. 12, 13, 17, 19; *Isa.* xl. 5, 6; xlix. 26; lxvi. 16,

23, 24; *Jer.* xxv. 31; xxxii. 27; xlv. 5; *Ezek.* xx. 48; xxi. 4, 5; and elsewhere.

But what is meant by the rib of the man which was built into a woman; what by the flesh which was closed up in the place thereof; and so what is meant by "bone of my bones and flesh of my flesh," and by "father and mother" whom after marriage man is to leave; and by "cleave unto his wife," all this is shown in the *Arcana Cœlestia* where the two books, *Genesis* and *Exodus* are explained as to the spiritual sense. It is there shown that a rib is not meant by "rib," nor flesh by "flesh," nor bone by "bone," nor cleave by "cleave," but that the spiritual things which correspond to these are meant and hence are signified by them. That spiritual things are meant, which of two make one man, is plain from the fact that conjugial love conjoins them, and that love is spiritual. It has been stated several times above that the love of man's wisdom is transcribed into the wife; and in the sections that follow this it will be more fully confirmed; but at present we may not turn aside and so far digress from the subject here proposed, which is the conjunction of two married partners into one flesh by the union of souls and minds. This union shall be elucidated in the following order:—

(1) That there is inherent in each sex, by creation, the faculty and the inclination whereby they are able and desire to be conjoined as into one.

(2) That conjugial love conjoins two souls and hence two minds in one.

(3) That the will of the wife conjoins itself with the understanding of the man; and hence the understanding of the man with the will of the wife.

(4) That the inclination to unite the man to herself is constant and perpetual with the wife; but with the man it is inconstant and alternating.

(5) That conjunction is inspired into the man by the wife according to her love; and is received by the man according to his wisdom.

(6) That this conjunction is effected successively from the first days of marriage; and with those who are in love truly conjugial it is effected more and more inwardly to eternity.

(7) That the conjunction of the wife with the rational wisdom of the husband is effected from within; but with his moral wisdom from without.

(8) That for the sake of this conjunction as an end the wife is gifted with a perception of the husband's affections; and also with consummate prudence in moderating them.

(9) That wives hide this perception with themselves, and conceal it from their husbands, for reasons which are necessities; in order that conjugial love, friendship, and confidence, and thus the blessedness of living together, and happiness of life, may be confirmed.

(10) That this perception is the wisdom of the wife; that it cannot be with the man; and that the rational wisdom of the man cannot be with the wife.

(11) That the wife, from love, is constantly thinking about the inclination of the man to herself with the purpose of conjoining him to herself; with the man it is otherwise.

(12) That the wife conjoins herself to the man by applying herself to the desires of his will.

(13) That the wife is conjoined to the husband through the sphere of her life going forth from her love.

(14) That the wife is conjoined to the husband by the appropriation of the powers of his manhood; but that this takes place according to their mutual spiritual love.

(15) That the wife thus receives into herself the image of her husband, and from this perceives, sees, and feels his affections.

(16) That there are duties proper to the man and duties proper to the wife; and that the wife cannot enter into the duties proper to the man, nor the man into the duties proper to the wife, and rightly perform them.

(17) That these duties also, according to mutual aid, conjoin the two into one; and at the same time make one house.

(18) That married partners, according to the above mentioned conjunctions, become one man more and more.

(19) That they who are in love truly conjugial feel themselves a united man, and as one flesh.

(20) That love truly conjugial regarded in itself is a union of souls, a conjunction of minds, and an effort to conjunction in bosoms and hence in the body.

(21) That the states of this love are innocence, peace, tranquillity, inmost friendship, full confidence, and mutual desire of mind and heart to do each other every good; and from all these come blessedness, happiness, joy, pleasure, and from their eternal fruition, heavenly felicity.

(22) That these things can by no means be except in the marriage of one man with one wife.

The explanation of these now follows.

157. (1) *That there is inherent in each sex, by creation, the faculty and inclination whereby they are able and desire to be conjoined as into one.* It has been shown just above, from the Book of Creation, that the woman was taken out of the man. It results from this that in both sexes there is the faculty and inclination to conjoin themselves into one. For that which is taken out of any thing derives and retains from its peculiar nature what makes its own; which being of like nature aspires to reunion, and when reunited is as if in itself when in that, and this reciprocally. That there is this faculty of conjunction of one sex with the other, or that they can be united admits of no doubt; nor that there is the inclination to be conjoined, for ocular experience teaches both.

158. (2) *That conjugial love conjoins two souls and hence two minds in one.* Every man consists of soul, mind, and body. The soul is his inmost, the mind is his mediate, and the body is the ultimate. As the soul is the inmost of man it is from its origin celestial; his mind being intermediate is from its origin spiritual; and the body being the ultimate is from its origin natural. Things that are celestial from their origin, and those which from their origin are spiritual, are not in space, but are in the appearances of space. And this is also known in the world; hence it is said that extent and place, cannot be predicated of things spiritual. Since spaces are appearances, therefore distance and presence also are appearances. That the appearances of distance and of presence in the spiritual world are according to the nearness, relationships, and affinities of love, has been often stated and confirmed in the small treatises on that world. These things are said here in order that it may be understood that the souls and minds of men are not in space as their bodies are; because, as was said above, they are eccles-

tial and spiritual from their origin. And not being in space they can be conjoined as into one even if the bodies at the same time are not. This is realized especially between married partners who inmostly mutually love each other. But as the woman was taken out of the man, and this conjunction is a kind of reunition, it may be seen from reason that it is not conjunction into one, but adjunction, near and close according to the love, and in the case of those who are in love truly conjugial even to contact. This adjunction may be called spiritual cohabitation, which there is with married partners who tenderly love each other, however distant they are in body. There are many evidences of experience which confirm this, even in the natural world. From this it is plain that conjugial love conjoins two souls and minds in one.

159. (3) *That the will of the wife conjoins itself with the understanding of the man; and hence the understanding of the man, with the will of the wife.* The reason is that the male is born to become understanding and the female to become will, loving the understanding of the male. Whence it follows that conjugial conjunction is a conjunction of the will of the wife with the understanding of the man, and reciprocally, of the understanding of the man with the will of the wife. Every one sees that there is the closest conjunction of the understanding and the will; and that it is such that the one faculty can enter into the other and take delight from conjunction and in it.

160. (4) *That the inclination to unite the man to herself is constant and perpetual with the wife; but with the man it is inconstant and alternating.* The reason is, that love cannot do otherwise than love and unite itself, in order that it may be loved in return. Its essence and life are nothing else; and women are born loves, and men, with whom they unite themselves that they may be loved in return, are receptions. And besides, love is continually efficient, It is like heat, flame, and fire, which if restrained so that they go not forth into effect, perish. Hence it is that with the wife the inclination to unite the man to herself is constant and perpetual But that with the man there is not a similar inclination to the wife, is because the man is not love but only a recipient of love, and

because the state of reception comes and goes, according to interrupting cares, according to the changes of heat and want of heat in the mind from various causes, and according to increase and decrease of the powers in the body, which, not returning constantly and at stated periods, it follows that with men the inclination to conjunction is inconstant and alternating.

161. (5) *That conjunction is inspired into the man by the wife, according to her love; and is received by the man according to his wisdom.* That love and thence conjunction is inspired into the man by the wife, is at this day concealed from men, yea, is universally denied by them. The reason is that wives persuade that only the men love and they themselves receive; or that the men are loves and they obediences. They also rejoice in heart when men believe so. There are many reasons why they persuade them of this, all of which are of the prudence and circumspection of wives—whereof something will be told in the following pages, and especially in the chapter on, The Causes of Cold, of Separation, and of Divorce among Married Partners. The reason why the inspiration or insinuation of love is from the wives into men is that with men there is nothing of conjugial love, nor even of the love of the sex, but only with wives and women. That this is so has been shown me to the life in the spiritual world. There was once a conversation there on this subject, and the men, persuaded by their wives, insisted that they love and not the wives, and that the wives receive love from them. To settle the controversy about this secret all the women including the wives were withdrawn from the men, and with them at the same time the very sphere of the love of the sex was removed, which taken away the men came into an altogether strange state, never perceived before, of which they greatly complained. Then, while they were in this state the women were brought to them and the wives to their husbands and tenderly addressed them. But they became cold at their blandishments, and turned away, and said among themselves, "What is this? What is a woman?" And when some said they were their wives, they answered, "What is a wife? We do not know you." But when the wives began to be grieved at this utterly frigid indifference of the men, and some of them

to weep, the sphere of the love of the female sex and the conjugial sphere, which till now had been taken away from the men, was restored; and then immediately the men returned into their former state, the lovers of marriage to theirs, and the lovers of the sex into theirs. The men were thus convinced that nothing of conjugial love nor even of the love of the sex resides with them, but solely with wives and women. And yet afterwards the wives, of their prudence, led the men to believing that love resides with the men, and that some little spark of it may pass from them into themselves.

This experience is here adduced that it may be known that wives are loves, and men are receptions. That men are receptions according to the wisdom with them, especially according to this, from religion, that the wife only is to be loved, is plain from the consideration that when the wife only is loved the love is concentrated; and as it is also ennobled thereby it abides in its strength, is constant, and enduring; and that otherwise it would be as when wheat out of a granary is cast to the dogs, whereby there is want at home.

162. (6) *That this conjunction is effected successively from the first days of marriage; and that with those who are in love truly conjugial it is effected more and more inwardly to eternity.* The first heat of marriage does not conjoin, for it draws from the love of the sex, which is of the body and thence of the spirit; and what is from the body in the spirit does not long endure. But love which is from the spirit in the body is enduring. Love that is of the spirit, and of the body from the spirit, is insinuated into the souls and minds of married partners, together with friendship and confidence. When these two conjoin themselves with the first love of marriage it becomes conjugial love, which opens the hearts, and breathes into them the sweets of love; and this more and more inwardly as the two adjoin themselves to the primitive love and that enters into them; and the reverse.

163. (7) *That the conjunction of the wife with the rational wisdom of the husband is effected from within; but with his moral wisdom, from without.* That wisdom with men is twofold, rational and moral; and that their rational wisdom is only of the understanding, and their moral wisdom is of the under-

standing and at the same time of the life, may be concluded and seen by mere intuition and exploration. But that it may be known what is meant by the rational wisdom of men, and what by their moral wisdom, some things will be enumerated specifically. The things pertaining to rational wisdom are designated by various names. In general they are called knowledge, intelligence, and wisdom; and in particular, rationality, judgment, genius, learning, sagacity. But as there are knowledges peculiar to every one in his occupation, these are therefore of great diversity; for example there are knowledges peculiar to the clergy, peculiar to magistrates, peculiar to their various officials, peculiar to judges, peculiar to physicians and chemists, peculiar to soldiers and to mariners, peculiar to mechanics and workmen, peculiar to husbandmen, and so on. To rational wisdom pertain also all the knowledges into which youths are initiated in schools and by these afterwards into intelligence; and they too are called by various names, as philosophy, physics, geometry, mechanics, chemistry, astronomy, jurisprudence, politics, ethics, history, and many others, through which as by doors, they enter into things rational whereby rational wisdom is formed.

164. But to moral wisdom with men pertain all moral virtues, which look to the life and enter into it; and also all spiritual virtues, which flow forth from love to God and love towards the neighbor and flow together into them. The virtues which pertain to the moral wisdom of men are likewise of various name, and are called temperance, sobriety, probity, benevolence, friendship, modesty, sincerity, obligingness, civility; and also assiduity, industry, alertness, alacrity, munificence, liberality, generosity, earnestness, intrepidity, prudence, and other names. Spiritual virtues with men are the love of religion, charity, truth, faith, conscience, innocence, and many others. These virtues and the former may in general be referred to love and zeal for religion, for the public good, for country, for fellow-citizens, for parents, for wife, and for children. In all these justice and judgment dominate; justice is of moral wisdom, and judgment is of rational wisdom.

165. The conjunction of the wife with the rational wisdom of the man is from within, because this wisdom is peculiar to

the understanding of men, and ascends into a light in which women are not, which is the reason why women do not speak from this wisdom, but in the company of men when such matters are discussed are silent and only listen. That nevertheless these things are with wives, from within, is manifest from their listening, and from the fact that inwardly they recognize them and favor what they hear and have heard from their husbands.

And that the conjunction of a wife with the moral wisdom of men is from without, is because the virtues of this wisdom for the most part are akin to similar virtues with women, and partake of the intellectual will of the man, wherewith the will of the wife unites itself and forms a marriage. And because the wife knows these virtues with a man better than the man knows them with himself, it is said that the conjunction of the wife with them is from without.

166. (8) *That for the sake of this conjunction as an end to the wife is given a perception of the husband's affections, and also consummate prudence in moderating them.* That wives cognize the affections of their husbands, and that they prudently moderate them, is also among the secrets of conjugial love stored up with wives. They cognize them by three senses, by sight, by hearing, and by touch; and they moderate them all unknown to their husbands. Now as these things are among the secrets of wives it is not proper for me to disclose them as to particulars. But since it is proper for wives themselves, therefore four Relations follow after the chapters, in which they are disclosed by them,—two from the three wives dwelling in a hall upon which as it were golden rain was seen falling; and two from the seven wives sitting in a garden of roses; which, if read, the secret will appear unveiled.

167. (9) *That wives hide this perception with themselves and conceal it from the husbands, for reasons which are necessities; in order that conjugial love, friendship, and confidence, and so the blessedness of living together, and the happiness of life, may be confirmed.* The hiding and concealment by wives of their perception of the husband's affections are called necessities because if made known they would alienate husbands from bed, from chamber, and from the house. The reason is

that there is profoundly inherent in most men conjugial coldness, from many causes, which will be set forth in the chapter, On the Causes of Coldnesses, of Separations, and of Divorces among Married Partners. If wives were to disclose the affections and inclinations of their husbands this coldness would break forth from its hiding places and chill, first the interiors of the mind, then the bosom, and from thence the ultimates of love which are devoted to generation, which being chilled conjugial love would be exiled so far that there would remain no hope of friendship, of confidence, and of the blessedness of living together, nor therefore of the happiness of life; yet on this hope wives are continually feeding. To disclose that they know the affections and inclinations of love with their husbands carries with it a declaration and publication of their own love; and it is known that in so far as wives open their mouths about it men grow cold and desire separation. From this the truth of this proposition is clear, that the reasons why wives conceal their perception within them, and hide it from their husbands, are necessities.

168. (10) *That this perception is the wisdom of the wife; that it cannot be with the man; and that the rational wisdom of the man cannot be with the wife.* This follows from the difference that there is between the masculine and the feminine. It is masculine to perceive from the understanding; and feminine to perceive from love. And the understanding perceives things also that are above the body and beyond the world, for rational and spiritual sight goes thither; but love does not go beyond what it feels; when farther, it derives it from conjunction with the understanding of the man (*vir*) established by creation. For understanding is of light, and love is of heat; and things that are of light are plainly seen, and things of love are felt. From these considerations it is manifest that, on account of the universal difference that exists between the masculine and the feminine, the wisdom of the wife cannot be with the man, nor the wisdom of the man with the wife. Nor can the moral wisdom of the man be with women in so far as it partakes of his rational wisdom.

169. (11) *That the wife is constantly thinking about the inclination of the man to herself, with the purpose of conjoining*

him to herself. This comports with the explanation given above, which see, that the inclination with the wife to unite the man to herself is constant and perpetual, but with the man is inconstant and alternating. From this it follows that the thought of the wife is continual about the inclination of the husband to herself, with a mind to conjoin him to her. The thought of the wife about the husband, it is true, is interrupted by the domestic affairs that are under her care; but still it abides in the affection of her love, and with women this does not disconnect itself from thought, as with men. But these things I relate as they were told. See the two Relations from the seven wives sitting in a garden of roses, which follow one of the chapters.*

170. (12) *That the wife conjoins herself to the man by applying herself to the desires of his will.* This is among the things well known; explanation of it is therefore omitted.

171. (13) *That the wife is conjoined to her man through the sphere of her life going forth from her love.* From every man there goes, nay rather pours forth and encompasses him, a spiritual sphere from the affections of his love; and this imparts itself to the natural sphere which is from the body, and they conjoin themselves. That a natural sphere flows forth continually from the body, not only from man but also from beasts, yea from trees, fruits, flowers, and even from metals, is commonly known. It is similar in the spiritual world; but the spheres flowing out from subjects there are spiritual; and those that emanate from spirits and angels are inwardly spiritual, because with them are affections of love and interior perceptions and thoughts thence. All sympathy and antipathy derive thence their origin; also all conjunction and disjunction. And according to them is presence and absence there; for what is homogeneous or concordant effects conjunction and presence, and what is heterogeneous and discordant effects disjunction and absence. These spheres therefore make the distances there. What these spheres effect in the natural world is known also to some. The inclinations of the married toward each other are from no other origin. Unanimous and concordant spheres unite them; opposing and discordant spheres disunite them. For con-

* n. 293, 294.

cordant spheres are delightful and grateful, and discordant spheres are unpleasant and disagreeable. I have heard from the angels, who are in clear perception of these spheres, that in men there is no part within, nor any part without, that does not renew itself, which is effected by dissolutions and restitutions, and that from them is the sphere which goes forth continually. And they said that this sphere encompasses man from the back, and from the breast, but is attenuated at the back and denser at the breast; that what is from the breast conjoins itself with the respiration, and that thence it is that two married partners who are of different mind and discordant affections lie in bed turned back to back; and on the other hand that these who agree in minds and affections mutually turn towards each other. They said further that the spheres—because they go forth from every part of man and are continued widely about him—not only outwardly conjoin and disjoin two married partners, but also inwardly, and that thence come all the differences and varieties of conjugial love. Finally, they said the sphere of love going forth from a wife who is tenderly loved is perceived in heaven as deliciously fragrant, far more delightful than it is perceived in the world by a newly married husband in the first days after marriage. From this the truth affirmed is plain, that the wife is conjoined to the man by the sphere of her life going forth from her love.

172. (14) *That the wife is conjoined to the husband by the appropriation of the powers of his manhood; but that this takes place according to their mutual spiritual love.* That this is so I have also taken from the mouth of the angels. They said that the prolific gifts imparted by husbands are received by wives in a universal manner and add themselves to their life; and that thus wives lead a life unanimous, and gradually more unanimous with their husbands; and that thereby is effectively wrought a union of souls and a conjunction of minds. They said the reason is this, that in the prolific [gift] of the husband is his soul, and his mind also as to its interiors which are conjoined to the soul. They added that this was provided from creation, in order that the wisdom of the man which constitutes his soul may be appropriated to the wife, and that thus they may become, according to the Lord's word, one flesh. And also that this

was provided lest after conception the male man should from some fancy leave his wife. But they added, that applications and appropriations of the life of husbands with wives are effected according to their conjugial love, for love which is spiritual union conjoins; and that this too was provided, for many reasons.

173. (15) *That the wife thus receives into herself the image of her husband, and thence perceives, sees, and feels his affections.* From the reasons adduced above it follows as proven, that wives receive into themselves the things pertaining to the wisdom of their husbands, that is, the things which are proper to their souls and minds; and thus from virgins they make themselves wives. The reasons from whence this follows are: (1) That the woman was created from the man. (2) That thence there is an inclination in her to unite herself and as it were reunite herself with the man. (3) That from this union with her companion, and for the sake of it, the woman is born the love of the man; and becomes more and more his love by marriage, because then the love continually employs its thoughts about conjoining the man to herself. (4) That she is conjoined to her only one by applications to his life's desires. (5) That they are conjoined by the spheres which encompass them and which unite themselves, universally and singly, according to the quality of conjugial love with the wives, and at the same time according to the quality of the wisdom that receives it on the part of the husbands. (6) That they are conjoined also through appropriations by wives of the powers of the husbands. (7) Whence it is clear that something of the husband is continually transcribed into the wife, and is inscribed upon her as her own. From all this it follows, that an image of the husband is formed in the wife; from which image the wife perceives, sees, and feels within herself the things that are in her husband, and thence as it were, herself in him. She perceives by communication, sees by look, and feels by the touch. That she feels the reception of her love by the husband by the touch in the palms, upon her cheeks, arms, hands, and breasts, the three wives in a hall and the seven wives in a garden of roses disclosed to me; of which in the Relations.

174. (16) *That there are duties proper to the man, and duties proper to the wife; and that the wife cannot enter into the duties proper to the man, nor the man into the duties proper to the wife, and rightly perform them.* That there are duties proper to the man and duties proper to the wife there is no need to illustrate by recounting them; for they are many and various; and every one knows how to classify them numerically after their kinds and species, if only he directs his mind to the discernment of them. The duties above all others by which wives conjoin themselves to their husbands are the education of the children of both sexes, and of girls up to the age when they are given in marriage.

175. That a wife cannot enter into the duties proper to the man, nor on the other hand a man into the duties proper to the wife, is because they differ as do wisdom and its love, or as thought and its affection, or as understanding and its will. In the duties proper to men, understanding, thought, and wisdom act the leading part; but in the duties proper to wives, will, affection, and love act the leading part; and from these the wife does her duties, and from those the man does his. Their duties are therefore of their own nature different, and yet are conjunctive, in a successive series. It is believed by many that women can perform the duties of men, if only they are initiated into them from their earliest age after the manner of boys; into the exercise of them they can indeed be initiated, but not into the judgment on which the right performance of the duties inwardly depends. Women, therefore, who are initiated into the duties of men are constrained in matters of judgment to consult with men; and then, if free to act, they choose out of their counsels what favors their own love. It is supposed also by some that women are equally able to lift up the sight of their understanding into the sphere of light in which men are, and to view things in the same altitude, which opinion has been induced upon them by the writings of some learned authoresses. But these writings, explored in their presence in the spiritual world, are found not to come of judgment and wisdom, but of genius and eloquence; and the products of these two, from elegance and beautiful fitness in the composition of words, appears as if sublime and

erudite, but only to those who term all ingenuity wisdom. That on the other hand men cannot enter into the duties proper to women and rightly perform them, is because they cannot enter into their affections, which are entirely distinct from the affections of men. Because the affections and perceptions of the male sex are from creation and thence by nature thus distinct, therefore among the statutes with the sons of Israel was this also:—

> The garment of a man shall not be upon a woman, neither shall the garment of a woman be upon a man, for it is an abomination (*Deut.* xxii. 5).

The reason was that in the spiritual world all are clothed according to their affections, and the two affections, of the woman and of the man, cannot be united except between two, and never in one.

176. (17) *That these duties also, according to mutual aid, conjoin the two into one; and at the same time make one house.* That the duties of the husband in some way conjoin themselves with the duties of the wife, and that the duties of the wife adjoin themselves to the duties of the husband, and that these conjunctions and adjunctions are a mutual help, and are according to mutual help, are among the things known in the world. But the primary things which confederate, consociate, and gather the souls and lives of two married partners into one, are the common care of the education of children, in relation to which the duties of the husband and the duties of the wife are distinct, and at the same time conjoin themselves. They are distinct, in that the care of suckling and the education of infants of both sexes, and also of the instruction of girls up to the age when they may become marriageable and associate with men, is a duty peculiar to the wife. But the care of the instruction of boys, after childhood up to puberty, and from that until they become their own master, is a duty proper to the husband. But these duties conjoin themselves, by counsels and support, and many other mutual helps. That these duties—both those that are conjoined and those that are distinct, or the common as well as the peculiar—draw the minds of married partners together into one, and that the love called *storge* effects this, is

known. It is also known that regarded as to their distinctness and their conjunction these duties make one house.

177. (18) *That married partners, according to the above mentioned conjunctions, become one man more and more.* This coincides with the contents of article 6, which see, where it is explained that conjunction is effected successively from the first days of marriage; and that with those who are in love truly conjugial the conjunction is effected more and more inwardly, to eternity. They become one man according to the increase of conjugial love; and as in the heavens this love is genuine, from the celestial and spiritual life of the angels, two married partners there are called two when mentioned as husband and wife, and one when spoken of as angels.

178. (19) *That they who are in love truly conjugial feel themselves to be a united man, and as one flesh.* That this is so is to be confirmed, not from the mouth of any inhabitant of the earth, but from the mouths of the inhabitants of heaven; for with men on earth at this day there is no love truly conjugial. And besides, they are enveloped with a gross body, which dulls and absorbs the sense that two married partners are a united man and as one flesh. Moreover, they who in the world love their married partners only outwardly and not inwardly are not willing to hear of this; they also think of the subject from the flesh, lasciviously. It is otherwise with the angels of heaven, because they are in spiritual and celestial conjugial love, and are not enveloped in a gross body as men are on earth. I have heard it attested by those who have lived for ages with their married partners in heaven, that they feel themselves to be thus united, the husband with his wife and the wife with her husband, and feel each to be mutually and reciprocally in the other, also as if one flesh, although distinct.

The reason of this phenomenon, rare on earth, that the union of their souls and minds is felt in their flesh, they said, is this, that, "The soul constitutes the inmosts, not only of the head but also the inmosts of the body; likewise the mind, which is intermediate between the soul and the body, though it appears in the head, yet actually is in the whole body also. And hence it is," they said, "that the actions which the soul and mind intend flow out from the body in an instant. Hence

also it is that they themselves, after rejection of the body in the former world, are yet perfect men. Now, as the soul and mind adjoin themselves closely to the flesh of the body, in order that they may operate and produce their effects, it follows that the unition of soul and mind with a married partner is felt in the body also as one flesh."

When these things were said by the angels, I heard from spirits who were standing by that these are matters of angelic wisdom, which are transcendent. But these spirits were natural-rational and not spiritual-rational.

179. (20) *That love truly conjugial viewed in itself is a union of souls, a conjunction of minds, and an effort to conjunction in bosoms and hence in the body.* That it is a union of souls and conjunction of minds may be seen above at n. 158. That it is an endeavor towards conjunction in bosoms is because the bosom is the place of assembly and as a royal court, and the body as a populous city round about. The bosom is as a place of assembly, in that all things that are determined from the soul and mind into the body flow first into the bosom. It is as a royal court, because there is the dominion over all things of the body; for the heart and lungs are there, and the heart reigns by the blood, and the lungs by the respiration, everywhere. That the body is as a populous city round about is apparent. When therefore the souls and minds of married partners are united, and love truly conjugial unites them, it follows that this lovely union flows into their bosoms, and through these into their bodies, and causes an endeavor toward conjunction. And this the more because conjugial love determines the urging to its ultimates, to the fulfilment of its happy pleasantnesses. And as the bosom is where the two ways meet, it is clear whence it is that conjugial love has there found the seat of its delightful sense.

180. (21) *That the states of this love are innocence, peace, tranquillity, inmost friendship, full confidence, and a mutual desire of mind and heart to do each other every good; and from all these come blessedness, happiness, joy, pleasure, and from their eternal fruition, heavenly felicity.* The reason why these things and those are in conjugial love, and hence are from it, is that its origin is from the marriage of good and truth, and

this marriage is from the Lord. And as love is such that it desires to communicate its joy to another whom from the heart it loves, yea, to confer joys upon him and from thence itself to take its own, infinitely more then does Divine Love—which is in the Lord—towards man, whom He created to be a receptacle both of the love and the wisdom proceeding from Himself. And as He created him for the reception of these—the man for the reception of wisdom, the woman for the reception of the love of the man's wisdom—therefore He, from the inmosts, infused into men conjugial love, into which He might bring together all the blessedness, happiness, joys, and pleasures, that together with life proceed and flow in only from Divine Love through His Divine Wisdom, that is into those who are in love truly conjugial, for they only are the recipients. Innocence, peace, tranquillity, inmost friendship, full confidence, and the mutual desire of mind and heart to do each other every good are mentioned, because innocence and peace are of the soul, tranquillity is of the mind, inmost friendship is of the bosom, full confidence is of the heart, and the mutual desire of mind and heart to do each other every good is of the body from these.

181. (22) *That these things can by no means be except in the marriage of one man with one wife.* This is the conclusion from all that has hitherto been said; and it also forms the conclusion from all that is to be said hereafter. There is therefore no need to confirm it by particular comment.

182. To this will be added two Relations. First:—

After some weeks I heard a voice from heaven, saying, "Lo! there is an assemblage again in Parnassium, come, we will show you the way." I went, and as I came near I saw one upon Heliconeum with a trumpet, with which he announced and proclaimed the assembly.

And I saw them going up from the city of Athenaeum and its neighborhood, as before, and in the midst of them three that were newly arrived from the world. The three were from among Christians, one a priest, another a politician, and the third a philosopher. They entertained them with various conversation on the way, especially about ancient sages whom they named. They asked whether they should see them, and were told that they would, and would be presented to them if they

wished, as they were affable. They asked about Demosthenes, Diogenes, and Epicurus. They were told, "Demosthenes is not here, but with Plato; Diogenes dwells with his pupils at the foot of Heliconeum, for the reason that he esteems worldly things as naught, and employs his mind only with heavenly things; Epicurus lives on the border at the west, and does not come among us, because we distinguish between good and evil affections, and say that good affections are one with wisdom and evil affections are contrary to wisdom."

When they had ascended the hill Parnassium some attendants brought water from a fountain, in crystal goblets, and said, "This is water from the fountain of which the ancients fabled that it was broken open by the hoof of the horse Pegasus, and which afterwards was consecrated to the nine virgins, but the winged horse Pegasus meant the understanding of truth, whence comes wisdom; the hoofs of his feet meant the experiences through which comes natural intelligence; and the nine virgins meant cognitions and knowledges of every kind. At this day these are called fables, but they were correspondences, from which the primitive peoples spoke."

The companions of the three new-comers said to them, "Do not be surprised. The attendants have been instructed to speak thus. We understand that to drink water from a fountain means to be instructed concerning truths, and by truths concerning goods, and thus to become wise."

After this they entered the Palladium, and with them the three new-comers from the world, the priest, the politician, and the philosopher. Then the laureates who sat at the table asked them, "What news from the earth?" They answered, "This is new, that a certain man asserts that he speaks with angels, and has his sight opened into the spiritual world, just as it is open into the natural world; and he brings many new things from there, among which are these: That man lives as a man after death, just as he lived before in the world; that he sees, hears, and speaks as before in the world; that he is clothed and adorned as before in the world; that he hungers and thirsts, eats and drinks, as before in the world; that he enjoys conjugial delight as before in the world; that he sleeps and wakes, as before in the world; that there are lands and lakes there,

mountains and hills, plains and valleys, fountains and rivers, paradises and groves; and that there are palaces and houses there, and cities and villages, just as in the natural world; and also that there are writings and books; and that there are employments and business; so also precious stones, and gold and silver; in a word that each and every thing is there that exists on earth, but that in the heavens they are infinitely more perfect, with the only difference that all things in the spiritual world are of spiritual origin and are therefore spiritual, because they are from the sun there which is pure love; and all things in the natural world are of natural origin and hence are natural and material, because from the sun there which is pure fire. In a word, that man after death is perfectly a man, yea, more perfectly a man than he was before in the world; for before, in the world, he was in a material body, but in this he is in a spiritual body."

Being told this the ancient sages asked, "What do they think about these things on earth?"

The three replied, "We know that they are true, because we are here, and have gone about and examined them all. We will therefore tell what they have said and how they reasoned about them on earth."

The priest then said, "Those who are of our order when first they heard of these things called them visions, then fictions; afterwards they declared that the man saw ghosts; and finally they hesitated, and said, 'Believe them if you will; hitherto we have taught that man is not to be in a body after death until the day of the last judgment.'"

But the sages asked, "Are there not some intelligent men among them who are able to show and convince them of the truth that man lives as a man after death?"

The priest replied, "There are men who can show this, but they do not convince. Those who show it say, 'It is against sound reason to believe that man does not live as a man until after the last judgment day, and that meanwhile he is a soul without a body. What is a soul? And where is it meanwhile? Is it a breath? Or a something vaporous floating in the air? Or an entity hidden away in the center of the earth? Where is its *Pu* (somewhere)? Are the souls of Adam and Eve, and of

all after them, for now six thousand years, or sixty centuries, still flitting about in the universe? Or are they kept confined in the center of the earth, and awaiting the last judgment? What could be more distressing and miserable than such a state of waiting? May not their lot be likened to the lot of those that are bound with chains and fetters in prisons? If such is to be the lot of man after death would it not be better to be born an ass than a man? And is it not also contrary to reason, to believe that a soul can be clothed again with its body? is not the body eaten up by worms, rats, and fishes? and can the bony skeleton, burnt with the sun or fallen into dust, be introduced into that new body? How are these cadaverous and putrid elements to be brought together and united to the soul?' But they answer such considerations when they hear them with nothing whatever of reason, but cleave to their faith, saying, 'We hold reason under obedience to faith.' As to the gathering of all out of the sepulchres at the judgment day, they say, 'This is a work of Omnipotence.' And when they name omnipotence and faith, reason is banished; and I can say, that sound reason is then as nothing, and to some is a specter, yea, they can say to sound reason, 'You are insane.'"

Hearing these things the Grecian sages said, "Are not these so contradictory paradoxes dissipated by themselves? And yet in the world at this day they cannot be dissipated by sound reason! What could be believed that is more paradoxical than this that they tell about the last judgment? That then the universe will perish, and the stars fall from heaven upon the earth, which is less than the stars? and that the bodies of men, then corpses or mummies, consumed by men, or fragments, will be united again with their souls? When we were in the world we believed in the immortality of the souls of men from inductions which reason furnished us; and we also assigned places of abode for the blessed, which we called Elysian Fields; and we believed them to be human forms or appearances, yet subtile because spiritual.'

After saying this they turned to the other new-comer, who in the world had been a politician. He confessed that he had not believed in a life after death; and that he had thought, respecting the new things which he had heard about it, that they were

imaginations and inventions. "Meditating upon these things" said he, "I said, 'How can souls be bodies? Does not the whole of a man lie dead in the sepulchre? Is not the eye there? How can he see? Is not the ear there? How can he hear? Whence has he a mouth with which to speak? If anything of man lives after death would it be other than as a specter? How can a specter eat and drink? And how can it enjoy conjugial delight? Whence has it raiment, house, food? and so on. And specters, which are aerial phantoms, appear to be and yet are not.' These and similar thoughts I had in the world, respecting the life of man after death. But now, when I have seen all things, and touched everything with my hands, I am convinced by my very senses that I am a man just as in the world, so that I know no otherwise than that I am living just as I have lived, with the difference that now I have sounder reason. I have sometimes been ashamed of my former thoughts."

The philosopher told a similar story about himself, with this difference, however, that he had set down the new things he heard about the life after death among the opinions and hypotheses that he had gathered from the ancients, and from men of the present time.

The sophi were astonished at hearing these things; and those that were of the Socratic school said that they perceived by this news from the earth that the interiors of the minds of men had been gradually closed and that now in the world belief in what is false shines as the truth, and fatuous ingenuity as wisdom; and that since their times the light of wisdom has let itself down from the interiors of the brain into the mouth under the nose, where that light appears to the eyes as splendor of the lips, and the speech of the mouth therefrom as wisdom.

One of the tyros there, on hearing these things said, "And how stupid are the minds of men on earth at this day. Would that disciples of Heraclitus who bemoan and of Democritus who laugh at everything were here. We should hear great laughter and much wailing."

When this meeting was ended they gave to the three newcomers from the earth the insignia of their domain, which were little thin plates of copper whereon certain hieroglyphics were engraved, with which they went away.

183. The Second Relation:—

There appeared to me in the eastern quarter a grove of palms and laurels arranged in spiral convolutions. I approached and entered, and walked in the winding ways through some of the spiral turns; and at the end of the ways saw a garden, which formed the center of the grove. There was a small bridge that separated them, and a gate on the side towards the grove, a gate also on the side next the garden.

I drew near, and the keeper opened the gates.

I asked him, "What is the name of this garden?" He said, "Adramandoni," that is, The Delight of Conjugial Love. I went in, and lo! olive trees, and from olive tree to olive tree trailing and pendent vines, and under and among them shrubs in blossom. In the midst of the garden was a grassy circle on which husbands and wives were sitting, and young men and maidens in pairs; and on elevated ground in the midst of the circle there was a small fountain leaping high by the force of its stream. As I came near the circle I saw two angels in purple and scarlet, conversing with those who were sitting on the grass. They were speaking on the origin of conjugial love and on its delights. And because the conversation was about this love there was eager attention and full reception, and thence an exaltation in the speech of the angels as from the fire of love.

From their conversation I gathered briefly this: They spoke first of the difficulty of tracing and the difficulty of perceiving the origin of conjugial love, because its origin is Divine-celestial; for it is Divine love, Divine wisdom and Divine use, which three proceed from the Lord as one, and flow thence as one into the souls of men, and through the souls into the minds, and there into the interior affections and thoughts, through these into the desires near to the body, and from these through the bosom into the genital region, where all things derived from the first origin are together, and together with the successives constitute conjugial love.

After this the angels said, "Let the intercourse of speech be by question and answer; for the perception of a subject acquired from hearing alone, though it flows in, does not remain unless the hearer of himself also thinks from himself and questions about it."

Then some of that conjugial assembly said to the angels, "We have heard that the origin of conjugial love is Divine-celestial, because it is from the influx from the Lord into the souls of men; and that because from the Lord, it is love, wisdom, and use, which are the three essentials that together make the one Divine essence; and that nothing but what is of the Divine essence can proceed from Him and flow into the inmost of man, which is called his soul; and that in their descent into the body these three are changed into what is analogous and correspondent.

Now therefore we ask, "First, What is meant by the third essential proceeding Divine, which is called use?"

The angels replied, "Love and wisdom without use are but ideas of abstract thought, which also after some tarrying pass away as the winds. But in use the two are brought together and there make a one which is called real. Love cannot rest unless it is doing, for love is the active itself of life; nor can wisdom exist and subsist except from love and with it, while it is doing; and doing is use. We therefore define use to be doing good from love by wisdom. Use is the good itself. Since these three, love, wisdom, and use, flow in into the souls of men, it is evident why it is said that all good is from God; for everything done from love by wisdom is called good; and a use also is a thing done. What is love without wisdom but something illusory? And what is love with wisdom without use but a breath of the mind? But love and wisdom with use not only make the man, but also are the man. Yea, which will perhaps surprise you, they propagate man; for in the seed of man is his soul, in perfect human form, covered over with substances from the purest things of nature, out of which a body is formed in the womb of the mother. This use is the supreme and the ultimate use of Divine love by Divine wisdom."

Finally, the angels said, "Let this be the conclusion: That all fructification, all propagation, and all prolification come originally of the influx of love, wisdom, and use from the Lord; of immediate influx from the Lord into the souls of men; of mediate influx into the souls of animals; and of influx yet more mediate into the inmosts of vegetables. And all these are effected in the ultimates from the firsts. It is plain that

fructifications, propagations, and prolifications are continuations of creation; for creation cannot be from any other source than from Divine Love, by Divine wisdom, in Divine use. All things in the universe therefore are procreated and formed from use, in use, and for use."

Afterwards those that were sitting on the grassy banks asked the angels, "Whence are the delights of conjugial love, which are innumerable and ineffable?" The angels answered, "They are from the uses of love and wisdom. And this may be seen from the fact that in so far as one loves to be wise for the sake of genuine use he is in the vein and potency of conjugial love, and in so far as he is in these two he is in delights. Use effects this, because love by wisdom delight each in the other, and they play as it were like little children, and as they grow up, they enter into genial conjunction. This is as if by betrothals, nuptials, marriages, and propagations; and these continue with variety to eternity. These things take place between love and wisdom inwardly in use; but these delights in their beginnings are imperceptible, but become perceptible more and more as they descend thence by degrees and enter the body. They enter through degrees, from the soul into the interiors of man's mind, from these into its exteriors, thence into the inmost bosom, and from this into the genital region. Yet these heavenly nuptial sports in the soul are not in the least perceived by man; but they insinuate themselves thence into the interiors of the mind, under the form of peace and innocence; and into the exteriors of the mind in the form of blessedness, pleasantness, and joy; but into the inmost bosom under the form of the delights of inmost friendship; and into the genital region, by influx continuous even from the soul, with the very sense of conjugial love, as the delight of delights. These nuptial sports of love and wisdom in use in the soul, in proceeding towards the inmost bosom become enduring, and in that bosom present themselves sensibly under an infinite variety of delights; and by virtue of the wonderful communication of the inmost bosom with the genital region, these delights become there delights of conjugial love, which are exalted above all delights that are in heaven and in the world, for the reason that the use of conjugial love is the most excellent of

all uses, beeause therefrom comes the proereation of the human race, and from the human raee the angelic heaven."

To this the angels added, "That they who are not in the love of beeoming wise from the Lord for the sake of use, know nothing of the variety of delights innumerable, which eome of love truly conjugial. For with those that do not love to become wise from genuine truths, but love to be in insanity from falsities, and through this insanity do evil uses from some love, with such the way to the soul is elosed; whenee it results that the heavenly nuptial sports of love and wisdom in the soul, intereepted more and more, cease, and together with them conjugial love, with its vein, its potency, and its delights."

To this the hearers responded, "That they perceived that eonjugial love is according to the love of becoming wise for the sake of use, from the Lord." The angels replied, "So it is." And then upon the heads of some of them appeared garlands of flowers. They asked, "Why is this?" The angels said, "Beeause they have more profoundly understood." All then left the garden, and these in their midst.

ON THE CHANGE OF STATE OF THE LIFE BY MARRIAGE, WITH MEN AND WITH WOMEN.

184. What is meant by the states of life and their changes is very well known to the learned and wise, but is not known to the unlearned and simple. Something concerning them should therefore be premised. The state of life of a man is his quality; and as in every man there are two faculties which constitute the life, called the understanding and the will, the state of a man's life is his quality as to understanding and will. It is clear from this that by changes of state of the life are meant changes of quality as to the things which are of the understanding, and as to the things which are of the will. It is intended in this chapter to show that in respect to these two every man is continually changing, but with a difference in the varieties of the changes before marriage and after marriage. This shall be done in the following order:—

(1) That the state of man's life is continually changing, from infancy even to the end of life, and afterwards to eternity.

(2) That in like manner the internal form changes, which is that of the spirit.

(3) That these changes are of one kind with men, and of another kind with women; because men are by creation forms of knowledge, intelligence, and wisdom, and women are forms of the love of these with men.

(4) That with men there is elevation of the mind into superior light; and with women there is elevation of the mind into superior heat; and that the woman feels the delights of her heat in the man's light.

(5) That the states of life with men and with women are of one kind before marriage, and of another kind after marriage.

(6) That with married partners the states of life after marriage are changed and succeed one after another according to the conjunctions of their minds by conjugial love.

(7) That marriages also induce other forms upon the souls and minds of the married partners.

(8) That the woman is actually formed into the wife of the man, according to the description in the Book of Creation.

(9) That this formation is effected by the wife in secret ways; and that this is meant by the woman being created while the man slept.

(10) That this formation by the wife is effected by the conjunction of her will with the internal will of the man.

(11) To the end that the will of both may become one, and thus that the two be made one man.

(12) That this formation by the wife is effected through the appropriation of the husband's affections.

(13) That this formation by the wife is effected through the reception of the propagations of the soul of the husband, with the delight arising from the fact that she wills to be the love of her husband's wisdom.

(14) That the virgin is thus formed into a wife, and the young man into a husband.

(15) That in the marriage of one man with one wife between whom there is love truly conjugial, the wife becomes more and more a wife, and the husband more and more a husband.

(16) That thus also their forms are successively perfected and ennobled from the interior.

(17) That the offspring born of two who are in love truly conjugial derive from their parents the conjugial of good and truth, from which they have an inclination and faculty, if a son, for perceiving the things that are of wisdom, if a daughter, for loving what wisdom teaches.

(18) That this comes to pass because the soul of the offspring is from the father, and its clothing from the mother.

Now follows the exposition of these propositions.

185. (1) *That the state of man's life is continually changing, from infancy even to the end of life, and afterwards to eternity.* The general states of man's life are called infancy, childhood, youth, manhood, and old age. It is well known that every man whose life in the world is prolonged, passes successively from one to another of these states, and so from the first to the last of them. The transitions into these ages are not apparent except by intervals of time. Reason sees however that they are progressive from moment to moment,

thus continually. For it is with man as with a tree, which from the casting of the seed into the earth grows and increases in every little moment of time, even the least. These momentary progressions are also changes of state; for the subsequent adds something to the antecedent which perfects the state. The changes that take place in the internals of man are more perfectly continuous than those which occur in his externals, for the reason that man's internals, by which are meant the things of his mind or spirit, are in a higher degree, elevated above his externals; and in the things that are in the higher degree thousands of changes take place in the same moment that one occurs in externals. The changes that take place in internals are changes of state of the will as to the affections, and changes of state of the understanding as to the thoughts. The successive changes of state of the former and the latter especially, are meant in the proposition. The reason why the changes of state of these two lives or faculties are perpetual with man, from infancy to the end of his life, and afterwards to eternity, is that there is no end to knowledge, less to intelligence, and still less to wisdom; for in their extent there is infinity and eternity, from the Infinite and Eternal from whom they are. Hence comes the philosophical doctrine of the ancients, that every thing is divisible to infinity, to which should be added, that every thing is in like manner multiplicable. The angels affirm that they are perfected in wisdom by the Lord to eternity, which is also to infinity, for eternity is infinity of time.

186. (2) *That in like manner the internal form changes, which is that of his spirit.* The reason why this is continually changing as the state of a man's life is changed is that nothing whatever exists but in a form, and the state induces the form. It is the same therefore whether it be said that the state of man's life is changed, or that his form is changed. All man's affections and thoughts are in forms, and hence are from forms, for the forms are their subjects. If affections and thoughts were not in subjects which are formed, they might also be in skulls emptied of brains, which would be like sight without an eye, or hearing without an ear, or taste without a tongue. It is known that the organs are the subjects of these

senses, and that they are forms. That the state of life and consequently the form with man is continually changing is because it is a truth, which the wise have taught and still teach, that no two things are the same, or absolutely identical. Much less are many. For example, no two faces of men are the same; much less many faces. And so it is in things successive, as that no subsequent state of life is the same as a past state. From this it follows that there is a perpetual change of the state of life with man, and consequently a perpetual change of form also, especially of his internals. But as these reflections do not teach anything respecting marriages, but only prepare the way to knowledges concerning them, and as they are only philosophical considerations from the understanding, which to some are difficult of perception, they may be passed over with these few words.

187. (3) *That these changes are of one kind with men, and of another kind with women; because men are by creation forms of knowledge, intelligence, and wisdom; and women are forms of the love of these with men.* That men were created forms of the understanding, and that women were created forms of the love of the understanding of men, has been explained above, n. 90, which see. It follows that with each the changes of state that succeed, from infantile to mature age, are for perfecting the forms; the intellectual with men, and the volitional with women. From this it is evident that the changes with men are of one kind and with women of another kind. With both however the external form, which is of the body, is perfected in accordance with the perfecting of the internal form, which is that of the mind; for the mind acts upon the body, and not the reverse, which is the reason why in heaven infants become men of stature and comeliness, according to their growth in intelligence. It is not so with infants on earth, because they, like animals, are invested with material bodies. They agree however in this, that they first come into an inclination to such things as are alluring to their bodily senses; afterwards step by step to such as affect the internal sense of thought; and by degrees to such things as imbue the will with affection, and when the age is midway between mature and immature the conjugial inclination accedes, which

is that of a virgin to a youth, and of a youth to a virgin. And as in the heavens, just as on earth, virgins from innate prudence conceal their inclinations to marriage, the youths there do not know but that they affect virgins with love. And this appears to them also from the masculine incitation; but even this they have by influx of love from the fair sex, which influx will be expressly spoken of in another place. From this the truth of the proposition is manifest, that the changes of state are of one kind with men, and of another kind with women, because men are by creation forms of knowledge, intelligence, and wisdom, and women are forms of the love of these with men.

188. (4) *That with men there is elevation of the mind into superior light; and with women there is elevation of the mind into superior heat; and that the woman feels the delights of her heat in the man's light.* By the light into which men are elevated, intelligence and wisdom are meant; because the spiritual light that proceeds from the sun of the spiritual world—which sun in its essence is love—acts with these two as equal, or as one. And by the heat into which women are elevated is meant conjugial love; because the spiritual heat which proceeds from the sun of that world in its essence is love, and with women it is love conjoining itself with the intelligence and wisdom with men, which in its complex is called conjugial love, and by determination becomes that love. It is said to be elevation into superior light and heat, because the elevation is into the light and heat in which the angels of the higher heavens are; and it is also an actual elevation, as from a mist into the air, and from a lower to a higher region of the air, and thence into the ether. Wherefore, with men the elevation into superior light is elevation into superior intelligence, and from this into wisdom, in which also there is elevation, higher and higher. But with women the elevation into superior heat is into more chaste and pure conjugial love, and perpetually towards the conjugial which by creation is latent in their inmosts. Regarded in themselves these elevations are openings of the mind; for the human mind is distinguished into regions, as the world is in regions in respect to the atmospheres, of which the lowest is aqueous, the higher is aerial, and a still higher ethereal, above which there is yet the

highest. Into like regions the human mind is elevated, as it is opened, with men by wisdom, with women by love truly conjugial.

189. It is said that the woman feels the delights of her heat in the man's light; but this is to be thus understood: That the woman feels the delights of her love in the man's wisdom; because this is its receptacle, and where the love finds this correspondent to itself it is in its joys and delights. But it is not meant that the heat is delighted with its light outside of forms, but within them; and spiritual heat is the more delighted with spiritual light in them because these forms from wisdom and love are living, and thus susceptible. This may in some measure be illustrated by the sports, so-called, of heat with light in vegetable forms: Outside of them there is but the simple conjunction of heat and light; but within them they as it were play with each other, because there they are in forms or receptacles; for by wonderful meanderings they pass through them, and in the inmosts there they breathe towards the uses of fruit; and breathe forth their amenities also widely into the air, which they fill with fragrance. And yet more living does the delight of spiritual heat with spiritual light become in human forms, wherein the heat is conjugial love and the light is wisdom.

190. (5) *That the states of life with men and with women are of one kind before marriage, and of another kind after marriage.* There are with each two states before marriage; one before the inclination to marriage, another after it. The changes of each state, and the consequent formations of the mind, proceed in successive order, in accordance with their continual increase. But there is no leisure here to describe the changes. For they are various, and different in the subjects. The inclinations to marriage previous to it are themselves merely imaginative in the mind, and become sensible in the body more and more. But after marriage their states are states of conjunction, and also of prolification. That these differ from the former, as realizations differ from intentions, is plain.

191. (6) *That with married partners the states of life after marriage are changed and succeed one after another accord-*

ing to the conjunctions of their minds by conjugial love. The reason why the changes and successions of state after marriage, both with the man and the wife, are according to the conjugial love with them, and thus are either conjunctive or disjunctive of their minds, is that conjugial love is not only various with married partners, but also diverse; various with those who love each other interiorly—for by turns it is intermitted with them, although within it steadily endures in its heat; but that love is diverse with those married partners who only outwardly love each other. With them it is intermitted by turns not from like causes, but from alternate cold and heat. The reason of this difference is that with these the body acts the chief part, and its ardor pours itself around and forces the lower things of the mind into communion with itself; but with those who love each other inwardly the mind acts the chief part, and draws the body into communion with itself. It appears as if love ascended from the body into the soul, because as soon as the body tastes allurements, the allurement passes through the eyes as doors into the mind, and thus by sight, as an entry, into the thoughts, and instantly into the love. But still it descends out of the mind, and acts in things lower according to the disposition of them. Therefore a lascivious mind acts lasciviously, and a chaste mind chastely; and this latter disposes the body, while the other is disposed by the body.

192. (7) *That marriages also induce other forms upon the souls and minds.* It cannot be observed in the natural world that marriages induce other forms upon the souls and minds, because the souls and minds are there invested with a material body, and the mind rarely shines through this. The men of this age also, more than the ancients, learn from infancy to put on expressions of the face by which they profoundly conceal the affections of the mind; which is the reason why the forms of the mind, as they are before marriage and as they are after marriage, are not discerned. But in the spiritual world it manifestly appears from the same that the forms of souls and minds are different before marriage from what they are after it. For then they are spirits and angels, who are no other than minds and souls in human form, denuded of

the coverings which were eomposed of aqueous and earthy elements, and of exhalations therefrom diffused in the air; which being east off, the forms of their minds are visible, just as they were inwardly in their bodies, and then it is elearly seen that they are of one kind with those who are living in marriage, and of another kind with those who are not. In general the married have an interior beauty of faee; for the man takes from the wife the eharming glow of her love, and the wife from the man the shining brightness of his wisdom. For there two married partners are united as to their souls; and there is moreover a human fulness apparent in eaeh. This is in heaven; for elsewhere there are no marriages. Below heaven there are only eonnubial eonneetions that are formed and severed.

193. (8) *That the woman is actually formed into a wife, according to the description in the Book of Creation.* It is said in this book that the woman was ereated out of a rib of the man; and that when she was brought to him the man said:—

> This is bone of my bones, and flesh of my flesh; and she shall be called *Ishah* (Woman), because she was taken out of *Ish* (Man) (*Gen.* ii. 22, 23).

By a rib of the breast, in the Word, nothing else is signified in the spiritual sense than natural truth. This is signified by the ribs whieh the bear earried between his teeth, in *Daniel* vii. 5. For by bears are signified those who, reading the Word in its natural sense, see truths therein without understanding; by the breast of a man is signified that essential and peeuliar thing wherein it is distinguished from the breast of a woman. That this is wisdom may be seen above at n. 187; for truth supports wisdom as a rib supports the breast. These things are signified beeause it is the breast wherein all things pertaining to man are as in their eenter. From these signifieations it appears that the woman was ereated out of the man by transeription of his own wisdom, that is wisdom from natural truth; and that the love of this by the man was transferred to the woman that it might beeome eonjugial love; also, that this was done to the end that in the man there may be, not love of himself, but love of his wife, who, from the disposition innate within her, eannot but eonvert love of himself with the man into his love to her. And I have heard that this is effeeted by

the love itself of the wife, unconsciously to the man, and unconsciously to the wife. It results from this that no man can ever love his married partner with love truly conjugial, who from love of himself is in the pride of his own intelligence. When this secret of the creation of the woman out of the man is understood, it may be seen that in like manner in marriage the woman is as it were created or formed from the man; and that this is effected by the wife, or rather by the Lord through the wife, who infuses into women inclinations for bringing it to pass. For the wife receives into herself the image of the man, by her appropriating to herself his affections (see above, n. 183); and by her conjoining the internal will of the man with her own, of which hereafter; and also by her appropriating to herself the offshoots of his soul, of which likewise hereafter. From this it is plain, that the woman is formed into a wife—according to the description in the Book of Creation, interiorly understood—by such things as she takes out of her husband, even out of his bosom, and inscribes upon herself.

194. (9) *That this formation is effected by the wife in secret ways, and that this is meant by the woman's being created while the man slept.* We read in the Book of Creation that:—

> Jehovah God caused a deep sleep to fall upon Adam, that he should fall asleep; and then He took one of his ribs and built it into a woman (*Gen.* ii. 21, 22).

That by the man's deep sleep and by his falling asleep is signified his entire ignorance that the wife is formed and as it were created from him, appears from what was shown in the preceding chapter, and also in this, respecting the innate prudence and circumspection of wives, lest they divulge anything whatever about their love or about their assumption of the affections of the man's life, and so of the transcription of his wisdom into themselves. That this is effected by the wife in secret ways, the husband being unaware and as it were asleep, is clear from the explanations above, at n. 166–168, and after, where it is also explained that the prudence to accomplish this is inherent in women from creation, and thence from birth, for reasons which are necessities, that conjugial love, friendship, and confidence, and so the blessedness of living together and happiness of life may be secured. Therefore, in order that this

shall be rightly done it is enjoined upon the man that he shall leave father and mother and cleave unto his wife (*Gen.* ii. 24; *Matt.* xix. 4, 5). By "father and mother" whom the man is to leave are meant in the spiritual sense his *proprium* of the will, and of the understanding. It is the *proprium* of man's will to love himself; and the *proprium* of his understanding is to love his own wisdom. By "cleave" is signified to devote himself to the love of his wife. That these two *propria* are evils deadly to man if they remain with him; and that the love of these two is changed into conjugial love in so far as the man cleaves to his wife, that is, receives her love, may be seen just above n. 193, and elsewhere. That to "sleep" signifies to be in ignorance or unwariness; that by "father and mother" are signified the two *propria* of man, the one of the will, the other of the understanding; and that to "cleave" signifies to devote one's self to the love of some one, may be satisfactorily confirmed by passages from other parts of the Word; but this is not the place.

195. (10) *That this formation by the wife is effected by the conjunction of her will with the internal will of the man.* That man has rational wisdom, and moral wisdom; and that the wife conjoins herself with the things in the man that are of moral wisdom, has been shown above at n. 163–165. Matters that are of rational wisdom make man's understanding, and those that are of moral wisdom make his will. The wife conjoins herself with those that form man's will. It is the same whether it be said that the wife conjoins herself or that she conjoins her will, to man's will; for a wife is born volitional, and hence does what she does from the will. It is said "with the *internal* will" of man because man's will has its seat in his understanding, and the intellectual of the man is the inmost of the woman, according to what has been said above at n. 32, and several times thereafter, respecting the formation of the woman from the man. Men have also an external will, but this often partakes of simulation and disguise. A wife sees through this, but does not conjoin herself with it unless in pretence or playfully.

196. (11) *To the end that the will of both may become one, and thus the two may become one man.* For, he who conjoins

to himself the will of any one, eonjoins to himself his understanding also. In fact the understanding is but the minister and servant of the will. This clearly appears from the affection of love, in that it moves the understanding to think at its nod. Every affection of love is a property of the will; for what a man loves that he also wills. From this it follows that he who conjoins the will of a man to himself eonjoins to him the whole man. Henee it is inherent in the wife's love to unite her husband's will to her own will; for thus does she become the wife of her husband, and he the husband of his wife, so that the two are one man.

197. (12) *That this formation is effected by the appropriation of the husband's affections.* This is one with the two articles which precede; beeause affeetions are of the will. For affeetions, whieh are no other than derivations of love, form the will, and even make and eompose it. But these with men are in the understanding, and with women in the will.

198. (13) *That this formation is effected through the reception of the propagations of the soul of the husband, with the delight arising from the fact that she wills to be the love of her husband's wisdom.* This eoineides with the explanations above at n. 172, 173. Further explanation is therefore omitted. Conjugial delights with wives spring from no other souree than that they will to be one with their husbands—just as good is one with truth in the spiritual marriage. It has been shown in its own chapter, specifieally, that conjugial love deseends from that marriage. It may thenee be seen, as in effigy, that the wife conjoins the man to herself just as good conjoins truth to itself; and that, reeiproeally, the man eonjoins himself to the wife aeeording to the reeeption of her love into himself, just as truth reeiproeally eonjoins itself to good aecording to the reception of good into itself; and that the wife's love thus forms itself by the wisdom of the man, as good forms itself by truth, for truth is the form of good. From this it also is plain that eonjugial delights with a wife come ehiefly from this that she wills to be one with her husband, consequently that she wills to be the love of her husband's wisdom for then she feels the delights of her own heat in the man's light, as explained in article 4, n. 188.

199. (14) *That the virgin is thus formed into a wife, and the young man into a husband.* This follows as a consequence from what has gone before, in this chapter and in the preceding chapter, respecting the conjunction of married partners into one flesh. The virgin becomes or is made a wife by the fact that in a wife are things taken from the husband, and thus supplementary things that were not in her before, as a virgin. The young man becomes or is made a husband by the fact that in a husband are things taken from the wife, which exalt with him his receptibility of love and wisdom, things which were not in him before, as a young man. But this comes to pass with those who are in love truly conjugial; it is between those who feel themselves to be a united man, and as one flesh, as may be seen in the preceding chapter, n. 178. It is clear from this that with women what was virginal is changed to what is wifely, and with men what was youthful is changed to marital. That this is so I have been assured by this experience in the spiritual world: Certain men said that conjunction with a female before marriage was similar to conjunction with a wife after marriage. The wives were very indignant at hearing this, and said, "There is actually no likeness. The difference is as between the unreal and the real." To which the men retorted, "Are you not females just as before?" The wives responded, with louder voice, "We are not females, but wives. You are in fatuous and not in real love, and therefore talk foolishly." The men then said, "If not females, you are yet women." They replied, "In the first states of marriage we were women, but now we are wives."

200. (15) *That in the marriage of one man with one wife, between whom there is love truly conjugial, the wife becomes more and more a wife, and the husband more and more a husband.* It may be seen above at n. 178, 179, that love truly conjugial conjoins the two into one man more and more. And, as the wife becomes a wife from conjunction with her husband and according to it, in like manner the husband from conjunction with the wife; and as love truly conjugial endures to eternity, it follows that the wife becomes more and more a wife, and the husband more and more a husband. The very cause is, that in a marriage which is of love truly conjugial each be-

comes a more and more interior man (*homo*); for that love opens the interiors of their minds, and as these are opened man becomes more and more a man (*homo*), and to become more a man on the part of the wife is to become the more a wife, and on the part of the husband it is to become the more a husband. I have heard from the angels that a wife becomes more and more a wife as her husband becomes more and more a husband, but not the reverse. Because it rarely if ever fails that a chaste wife loves her husband, but the husband fails to love in return, and fails for the reason that there is no elevation of wisdom, which alone receives the wife's love; respecting which wisdom see n. 130, 163–165. But these things are said of marriages on earth.

201. (16) *That thus also their forms are successively perfected and ennobled from the interior.* The most perfect and the noblest human form is when two forms become one form by marriage, thus when the flesh of two becomes one flesh according to creation. For then the mind of the man is elevated into superior light, and the mind of the wife into superior heat; and then they put forth, and blossom, and bear fruit, as trees in the time of spring. See above n. 188, 189. That from the ennobling of this form noble fruits are born, spiritual in the heavens, natural on earth, will be seen in the article that now follows.

202. (7) *That the offspring born of two who are in love truly conjugial, derive from their parents the conjugial of good and truth, from which they have an inclination and faculty, if a son for perceiving the things that are of wisdom, and if a daughter for loving what wisdom teaches.* That offspring derive from their parents inclinations to such things as were of the parents' love and life, is very well known, in general from history, and specifically from experience. They do not however derive or inherit from them their very affections, and hence their lives, but only inclinations and also faculties for them as was shown by the wise men in the spiritual world, treated of in the two Relations adduced above. Posterities also, from inborn inclinations, if not broken, are incited to affections, thoughts, speech, and lives like those of their parents; as is very manifest from the Jewish race, in that at this day

they are very similar to their fathers in Egypt, in the desert, in the land of Canaan, and at the time of the Lord; and not only are they very similar to them mentally, but in their faces also. Who does not know a Jew from his looks? It is similar with other races. From which facts it may be concluded, and not fallaciously, that inclinations for things similar to these with the parents are born with them. But it is of the Divine Providence that the very thoughts and actions do not follow, in order that perverse inclinations may be rectified; and that a faculty for this also is implanted, whence comes the effectiveness of the correction of morals by parents and masters, and afterwards by themselves when they come to act from their own judgment.

203. It is said that offspring derive from parents the conjugial of good and truth, because this is implanted in the soul of every one by creation; for it is this that flows from the Lord into man and makes his life human. But this conjugial passes on into the things following from the soul, even down into the ultimates of the body; but in these and those it is changed on the way by the man himself, in many ways and sometimes into the opposite, which is called the conjugial or connubial of the evil and the false. When this takes place the mind is closed from beneath, and sometimes is contorted, as a spiral turned in the opposite direction. With some however it is not closed, but remains half open above; and with some open. It is the one and the other conjugial from which offspring derive inclinations from their parents, a son in one way, a daughter in another. That this is from the conjugial is because conjugial love is the fundamental of all loves, as has been shown above, at n. 65.

204. The reason why offspring born of those who are in love truly conjugial derive inclinations and faculties, if a son for perceiving the things that are of wisdom, and if a daughter for loving the things which wisdom teaches, is, that the conjugial of good and truth is implanted by creation in the soul of every one, and also in the things following from the soul; for, as has been shown before, that conjugial fills the universe from first things to last, and from man down even to worms. And it has also been shown before that the faculty for

opening the lower things of the mind, even to conjunction with its higher things which are in the light and heat of heaven, is inherent in every man by creation. Whence it is plain that a readiness and facility for conjoining good with truth and truth with good, and thus for becoming wise, is inherited from birth, by those above others who are born of such a marriage and consequently a facility for being imbued with the things that are of heaven and the church. That with these things conjugial love is conjoined, has been shown many times above. From these considerations the end for which marriages of love truly conjugial have been provided and are still provided by the Lord the Creator, is very evident to reason.

205. I have heard from the angels that those who lived in the most ancient times are to this day living in heaven, houses and houses, families and families, nations and nations, in like manner as they lived on earth, and that scarcely any one from a house is wanting; and that the reason is, because there was love truly conjugial with them, and their offspring thence inherited from them inclinations to the conjugial of good and truth, and were easily initiated into it by their parents, through education, more and more interiorly, and afterwards as of themselves by the Lord, when they came to act of their own judgment.

206. (18) *That this comes to pass because the soul of the offspring is from the father, and its clothing from the mother.* That the soul is from the father is by no wise man called in question. It is also plainly manifest in posterities which have come down in regular succession from the fathers of families, in their dispositions, and in their faces which are types of the disposition. The father in fact returns as in effigy, if not in his sons yet in his grandsons and great grandsons; and this because the soul constitutes a man's inmost; and though this may be covered over in the nearest offspring, yet it comes out and reveals itself in later progeny. That the soul is from the father and its vesture from the mother, may be illustrated by things analogous in the vegetable kingdom. In this the earth or ground is the common mother. This receives into itself as into a womb and clothes the seed; yea, it as it were conceives, bears, brings forth, and rears them, as a mother her offspring from the father.

207. To this I will add two Relations. First:—

After some time I was looking towards the city of Athenaeum, of which something was said in a former Relation, and heard thence an unusual clamor. There was something of laughter in it, within this something of indignation, and in this somewhat of sadness; and yet the cry was not therefore discordant, but harmonious, because one quality was not accompanying but within another. In the spiritual world the variety and commingling of affections in sound are distinctly perceived.

I asked from a distance, "What is the matter?" And they said:

"A messenger has come from the place where new-comers from the Christian world first appear, saying that he had heard, from three in that place, that in the world whence they came they believed with others there that the blessed and happy after death would have entire rest from labors; and, as administrations, offices, and employments are labors, that they would have rest from these.

And as the three have now been conducted hither by our messenger, and are standing and waiting before the gate, a cry has been raised, and on consultation it has been resolved that they shall not be introduced into the palladium on Parnassus, as the former were, but into the great auditorium there, that they may disclose their news from the Christian world; and certain ones were delegated suitably to introduce them."

As I was in the spirit, and with spirits distances are according to the states of their affections, and as I then had an affection for seeing and hearing them, I seemed to myself present there, and saw them introduced, and heard them speak. The elders, or wiser ones, were seated at the sides in the auditorium, the rest in the middle; and in front of them was a raised platform. To this the three strangers, with the messenger, were conducted by the younger men, in formal procession, through the middle of the auditorium. And when silence had been obtained, they were saluted by a certain elder there and asked:

"What news from the earth?"

They answered, "There are many things new. But tell us pray, on what subject?"

The elder replied, "What news from the earth respecting our world, and respecting heaven?"

They answered, "When we first came into this world we heard that here and in heaven there are administrations, ministries, employment, business, studies in all kinds of learning, and wonderful works; and yet we have believed that after removal or transition from the natural to this spiritual world we should come into eternal rest from labors; and what are employments but labors?"

To this the elder replied, "By eternal rest from labors did you understand eternal idleness, in which you would continually sit and lie down, inhaling delights into your bosoms, and drinking in joys with the mouth?" The three strangers blandly smiling, said that they had supposed something of the kind, and then it was answered them:

"What have joys and delights and the happiness therefrom in common with idleness? By idleness the mind collapses, and is not expanded, and a man is rendered dead, not quickened. Suppose one sitting in complete idleness, hands down, eyes cast down or withdrawn, and suppose that at the same time he is surrounded by an atmosphere of gladness would he not be overcome, head and body, with drowsiness? Would not the lively expansion of his countenance cease? And at length with fibers relaxed would he not nod and nod until he fell to the earth? What keeps the whole bodily system in expansion and tension but intentness of mind? And whence comes intentness of mind but from administrations and work, while done with delight? Let me therefore tell you news from heaven. That there are administrations and ministries there, and courts of justice, higher and lower, and also mechanical arts and employments."

When the three new-comers heard that there are higher and lower courts of justice in heaven, they said, "For what reason are they? Are not all in heaven inspired and led of God? And do they not therefore know what is just and right? What need of judges then?"

The elder man replied, "In this world we are instructed and learn what is good and true, and what is just and equitable, in like manner as in the natural world; and we learn it not im-

mediately from God, but mediately through others; and every angel, just as every man, thinks truth and does good as if of himself, and this, according to the state of the angel, is mixed and not pure. There are also among the angels the simple and the wise; and the wise must judge, when the simple from simplicity and ignorance are in doubt about what is just or swerve from it. But as you have newly come into this world, if it is your pleasure, follow me into our city and we will show you everything."

And they left the auditorium, and some of the elders also accompanied them. They went first into a great library, which was divided into smaller libraries, according to the sciences. The three new-comers were amazed at seeing so many books, and said:

"There are books also in this world! Whence are the parchments and the paper? Whence the pens and ink?"

To which the elder replied, "We perceive that in the former world you believed that because this world is spiritual it is empty. And that you believed this because you have entertained an idea of the spiritual as abstract from the material, and what is abstract from the material appeared to you as nothing and thus as empty, when in truth here is the fulness of all things. All things here are substantial, not material; and material things derive their origin from the substantial. We that are here are spiritual men because substantial and not material. Hence it is that all things that are in the natural world are here in their perfection, even books and writings and many things more."

When the three new-comers heard the things called substantial they believed that they were so, both because they saw the written books, and because they heard the statement that material things originate from things substantial. That they might be still further assured, they were taken to the dwellings of the scribes who were making copies of the original writings of the wise men of the city. And they inspected the writings and admired their neatness and elegance. After this they were conducted to museums, gymnasiums, and colleges; and to where their literary sports were held. Some of these were called sports of the Heliconians; some, sports of the Parnassians; some, of the Atheneids; and some, sports of the

Virgins of the Fountain. They were told that these were so called because virgins signify the affections of knowledges, and according to the affection of knowledge every one has intelligence. The so-called sports were spiritual exercises and trials of skill. Afterwards they were conducted about the city, to the rulers, the administrators, and their subordinate officers; and by them to the wonderful productions wrought by artisans in a spiritual manner.

After seeing all these things, the elder spoke with them again of the eternal rest from labor into which the blessed and happy come after death, and said:

"Eternal rest is not inactivity; for from inactivity come languor, torpidity, stupor, and drowsiness of the mind and thence of the whole body, and these are death not life, still less the eternal life in which the angels of heaven are. Eternal rest, then, is rest which dispels these and makes man to live; and this is no other rest than such as elevates the mind. It is therefore some study and work by which the mind is aroused, vivified, and delighted; and this is effected according to the use from which, in which, and for which it is working. Hence it is that the whole heaven is seen by the Lord as containing uses, and every angel is an angel according to his use. The enjoyment of use carries him along as a favoring current does a ship, and causes him to be in eternal peace, and in the rest of peace. This is meant by eternal rest from labors. That an angel is alive according to the eagerness of his mind from use, is very plain from the fact that every angel has conjugial love, with its virtue, its potency, and its delights, according to his eager application to the genuine use in which he is."

When the three strangers were well assured that eternal rest is not idleness, but the enjoyment of some work that is of use, a number of virgins came with pieces of embroidery and netting, the work of their own hands, and gave these to them. And as the novitiate spirits departed the virgins sang an ode, by which, in angelic strain, they expressed the affection of the works of use with its pleasures.

208. The Second Relation:—

While I was in meditation upon the secrets of conjugial love stored up with wives, a *golden rain* appeared again as de-

scribed above; and I remembered that it fell upon a hall in the east where three conjugial loves dwelt, that is, three married pairs who tenderly loved each other; seeing which, as if invited by the sweetness of meditation on that love, I hastened thither. And as I approached, the rain from being golden became purple, then scarlet, and when I came near it was opaline like dew. I knocked, and the door was opened; and I said to the attendant, "Announce to the husbands that he is here again who came before with an angel, asking that he be permitted to enter for a conversation." The attendant returned and signified the assent of the husbands, and I went in. The three husbands with their wives were together in an open court, and on being saluted, kindly returned the salutation. And I asked the wives whether the white dove appeared afterwards at the window.

They said, "It did this very day, and it spread its wings too. From which we augured your presence and your request for the disclosure of yet one more secret respecting conjugial love."

I asked, "Why do you say one, and yet I have come hither to learn many?"

They replied, "They are secrets; and some so far surpass your wisdom that the understanding of your thought cannot apprehend them. You exult over us on account of your wisdom, but we do not exult over you on account of ours; and yet ours excels yours, in that it enters into your inclinations and affections, and sees, perceives, and feels them. You know nothing at all about the inclinations and affections of your love, although it is from these and according to them that your understanding thinks, and from these and according to them, therefore, that you are wise. And yet wives know them in their husbands so well that they see them in their faces, hear them in the tones of the speech out of their mouths, yea, they feel them upon their breasts, arms, and cheeks. But from the zeal of love for your happiness, and at the same time for our own, we feign not to know them; and yet we regulate them so prudently, that whatever is to the liking, pleasure, and will of our husbands we follow, by permitting and bearing and bending them only when possible, but never constraining."

I asked, "Whence have you this wisdom?"

They answered, "It is inherent in us from creation, and thence from birth. Our husbands liken it to instinct; but we say it is of the Divine Providence, to the end that men may be made happy by their wives. We have heard from our husbands that the Lord wills that the male man shall act from freedom according to reason; and that to this end the Lord Himself from within, regulates his freedom, which regards the inclinations and affections, and from without by means of his wife; and that thus He forms the man with his wife into an angel of heaven. And besides, love, if constrained, changes its essence and becomes not that love. But of these things we shall speak more openly. We are moved to this, that is, to prudence in regulating the inclinations and affections of our husbands so that they appear to themselves to act from freedom according to their reason, because we have delight from their love, and love nothing more than that they shall have delight from our delights; which if they become cheap to them, also grow dull with us."

Having said this one of the wives went into an inner chamber, and on returning said, "My dove still flutters its wings, which is a sign that we may disclose more." And they added, "We have observed various changes of the inclinations and affections of men; as that husbands when they think vain thoughts against the Lord and the church are cold to their wives; that they are cold when in the pride of their own intelligence; that they are cold when they look upon other women from concupiscence; that they are cold when their attention is directed by their wives to love; and many other changes. Also that they are cold with varied cold. We observe this from a shrinking back of the sense from their eyes, ears, and body at the presence of our senses. From these few examples you can see that we know better than men whether it is well or ill with them. If they are cold to their wives it is ill with them, and if they are warm towards their wives it is well with them. Wives are therefore continually devising means whereby men shall be warm and not cold towards them, and they devise them with a penetration inscrutable to men."

After these words a sound was heard as if the dove moaned; and then the wives said, "This is an intimation to us that we

would divulge profounder secrets which however it is not permitted to divulge. Perhaps you will disclose to men those that you have heard?"

I answered, "I intend to do this. What harm from it?"

After conversing together about it the wives said, "Publish them if you wish. The power of persuasion that wives possess is not hidden from us. For they will say to their husbands, 'The man is in sport. They are fables. He is jesting from appearances, and according to the accustomed pleasantries of men. Do not believe him, believe us. We know that you are loves and we are obediences.' Publish them then if you wish. But husbands will not depend on your mouth, but on the mouths of their wives which they kiss."

UNIVERSALS CONCERNING MARRIAGES.

209. There are many things about marriages which if treated of particularly would swell this small work into a huge volume. For it might treat in detail of similitude and dissimilitude in married partners; of the elevation of natural conjugial love into spiritual conjugial love, and of their conjunction; of the increments of the one and the decrements of the other; of the varieties and of the diversities of each; of the intelligence of wives; of the universal conjugial sphere from heaven, and of its opposite from hell; of their influx and reception; and many other things, which if set forth in detail would extend the work into a book so large as to tire the reader. For this reason, and to avoid unprofitable prolixities, they are condensed into Universals concerning Marriages. But these like the preceding subjects shall be divided under their heads, as follows:—

(1) That the sense proper to conjugial love is the sense of touch.

(2) That with those who are in love truly conjugial the faculty of becoming wise increases; but with those who are not in conjugial love it decreases.

(3) That with those who are in love truly conjugial the happiness of dwelling together increases; but with those who are not in conjugial love it decreases.

(4) That with those who are in love truly conjugial conjunction of minds and therewith friendship increases; but with those who are not in conjugial love the latter with the former decreases.

(5) That they who are in love truly conjugial continually desire to be one man (*homo*); but they that are not in conjugial love desire to be two.

(6) That they who are in love truly conjugial look to the eternal in marriage; but reversely with those who are not in conjugial love.

(7) That conjugial love resides with chaste wives; and yet their love is dependent on their husbands.

(8) That the intelligenec of women in itself is unassuming, refined, peaceful, yielding, gentlc, and tender; but the intelligenee of men in itself, is grave, harsh, hard, daring, fond of unrestrained liberty.

(9) That wives love the bonds of marriage, if only the men love them.

(10) That wives are in no exeitation as men are; but with them there is a state of preparation for reception.

(11) That men have ability aecording to their love of propagating the truths of their wisdom, and according to their love of performing uses.

(12) That determinations are at the good pleasure of the husband.

(13) That there is a conjugial sphere which flows in from the Lord through heaven into all things and every thing of the universe, even to its ultimates.

(14) That this sphere is reeeived by the female sex, and through this is transferred into the male sex; and not the reverse.

(15) That where there is love truly conjugial this sphere is received by the wife, and by the husband through the wife solely.

(16) That where there is no eonjugial love this sphere is reeeived indeed by the wife, but not by the husband through her.

(17) That there may be love truly eonjugial with one of the married partners, and not at the same time with the other.

(18) That there are various [similitudes and various] dissimilitudes with married partners, both internal and external.

(19) That various similitudes can be eonjoined, but not with dissimilitudes.

(20) That for those who desire love truly conjugial the Lord provides a similitude; and if not given on earth, He provides it in the heavens.

(21) That in proportion to deficiency and loss of conjugial love man approaches the nature of a beast.

Now follows the explanation of these subjects.

210. (1) *That the sense proper to conjugial love is the sense of touch.* Every love has its sense. The love of seeing, from the love of understanding, has the sense of sight, and its

pleasures are symmetry and beauty; the love of hearing, from the love of hearkening and obedience, has the sense of hearing, and its pleasures are harmonies; the love of knowing the things that float about in the air, from the love of perceiving, has the sense of smell, and its pleasures are fragrances; the love of nourishing one's self, from the love of imbuing one's self with goods and truths, has the sense of taste, and its delights are dainties; the love of knowing objects, from the love of looking about and of self-defence, has the sense of touch, and its pleasures are titillations.

The reason why the love of conjoining one's self with one's partner, from the love of uniting good and truth, has the sense of touch, is that this sense is common to all the senses, and thence takes tribute from them all. That this love draws all the above mentioned senses into communion with itself, and appropriates to itself their pleasures is well known. That the sense of touch is appropriated to conjugial love and is its own sense, is plain from its every sport, and from the exaltation of its subtleties to the supremest exquisiteness. But to pursue this farther is left to lovers.

211. (2) *That with those who are in love truly conjugial, the faculty of becoming wise increases; but with those who are not in conjugial love it decreases.* The faculty of becoming wise increases with those who are in love truly conjugial because this love between married partners is from wisdom and according to it, as has been shown with abundant reasons in the preceding chapters. And because the sense of this love is touch, and this is common to all the senses, and is also full of delights, therefore it opens the interiors of the minds as it opens the interiors of the senses, and with them the organic forms of the whole body. Hence it follows that they who are in this love like nothing more than to become wise. For a man is wise in proportion as the interiors of his mind are opened; because by this opening the thoughts of the understanding are elevated into superior light and the affections of the will into superior heat, and superior light is wisdom, and superior heat is the love of it. The spiritual delights conjoined with the natural delights, that they have who are in love truly conjugial, cause amiability, and thence the faculty of grow-

ing wise. Hence it is that with angels conjugial love is according to their wisdom; and the increments of that love and at the same time of its delights are according to the increments of wisdom; and that the spiritual offspring that are born of their marriages are such things as are of wisdom from the father, and such things as are of love from the mother, which they love from spiritual parental affection—a love which adds itself to their conjugial love, and continually elevates it and conjoins them.

212. The opposite takes place with those who having no love of wisdom are not in any conjugial love. They do not enter into marriages except for a lascivious end, and in that end there inheres also the love of being insane. For every end viewed in itself is a love, and lasciviousness in its spiritual origin is insanity. By insanity is meant derangement of mind from falsities; and the chief derangement is derangement of mind from truths falsified until they are believed to be wisdom. That such are opposed to conjugial love, there is manifest confirmation or demonstration in the spiritual world. There, at the first scent of conjugial love they flee into caverns and shut the doors; and if they are opened they rage as maniacs do in the world.

213. (3) *That with those who are in love truly conjugial, the happiness of dwelling together increases; but with those who are not in conjugial love it decreases.* The reason why the happiness of dwelling together increases with those that are in love truly conjugial, is that they love each other mutually with every sense. The wife sees nothing more lovely than the man, and the man, nothing more lovely than the wife; yea, nothing more lovely do they hear, smell, and touch. Hence the happiness to them of dwelling together in house, in chamber, and in bed. That it is so you that are husbands can assure yourselves from the first delights of marriage, which are in their fulness because then the wife alone of all the sex is loved. That they have the opposite experience who are not in any conjugial love is known.

214. (5) *That with those who are in love truly conjugial, conjunction of minds, and therewith friendship, increases; but with those who are not in conjugial love the latter with the*

former decreases. The reason why conjunction of minds increases, with those who are in love truly conjugial, has been shown in the chapter which treats of the conjunction of souls and minds by marriage, which is meant by the Lord's words, "They are no more twain but one flesh" (see n. 156–181). And the reason why this conjunction increases as friendship conjoins itself to love is, that friendship is as the face of that love, and also as its garment; for not only does it adjoin itself to the love as a garment, but it conjoins itself to it also as a face. The love preceding friendship is similar to the love of the sex, a love which after the marriage vow passes away; but the love conjoined with friendship remains after the vow, and is also strengthened. It also enters interiorly into the breast; friendship introduces it and makes it truly conjugial; and then this love also makes this its friendship conjugial, which differs greatly from the friendship of every other love, for it is plenary.

That the opposite takes place with those that are not in conjugial love, is known. With them the first friendship, which is insinuated at the time of betrothal and then during the first days after the nuptials, withdraws more and more from the interiors of the mind, and successively departs from them at length to the cuticles. And with those who think of separation it goes entirely away; but with those that do not think of separation, the love abides in the externals, but is cold in the internals.

215. (5) *That they who are in love truly conjugial continually desire to be one man* (homo); *but they that are not in conjugial love will to be two.* In its essence conjugial love is nothing else than that two will to be one, that is, will that two lives shall become one life. This will is the perpetual effort of that love, from which flow all things that it effectuates. That effort is the very essence of motion, and that will with man is living effort, is confirmed by the researches of philosophers, and is evident also to observers of cultivated reason. It follows from this that they who are in love truly conjugial continually endeavor, that is, will to be one man. That the opposite is the case with those who are not in conjugial love they themselves well know—these because they continually re-

gard themselves as two, from the disunion of souls and minds, do not therefore apprehend what is meant by the Lord's words:—

They are no more twain but one flesh (*Matt.* xix. 6).

216*a*. (6) *They who are in love truly conjugial look to the eternal in marriage; but it is the reverse with those who are not in conjugial love.* The reason why those that are in love truly conjugial look to the eternal is that there is eternity in that love; and its eternity is from the fact that this love with the wife and wisdom with the husband increase to eternity, and in their increase or progression married partners enter more and more deeply into the beatitudes of heaven, which their wisdom and its love at the same time store up within them. If therefore the idea of the eternal were eradicated, or if in any case it were to escape from their minds, it would be as if they were cast down from heaven.

What the state of married partners is in heaven, when the idea of the eternal is banished from their minds, and an idea of the temporal comes in its place, was brought to open view with me by this experience.

Once by permission there were with me two married partners from heaven; and then a certain worthless fellow, by cunning speech, took away from them the idea of the eternal relating to marriage, which being taken away they began to wail, saying they could live no longer, and that they felt a wretchedness which they had never felt before. This being perceived by their angel companions in heaven, the fellow was removed and cast down. When this was done the idea of the eternal instantly came back to them; whereat they rejoiced with gladness of heart, and embraced each other most tenderly.

Besides this, I heard two married partners who sometimes cherished the idea of the eternal and sometimes the idea of the temporal, in respect to their marriage. The reason was that there was internal dissimilitude within them. When they were in the idea of the eternal they were in mutual gladness, but when in the idea that it was temporal they said, "It is no more a marriage;" and the wife, "I am no longer a wife but a concubine;" and the man, "I am no longer a husband but an

adulterer." Wherefore, when their internal dissimilitude was disclosed to them, the man left the woman and the woman the man; but afterwards, as they were both in the idea of the eternal in respect to marriage, they were consociated with partners of similitude.

From these experiences it may be clearly seen that they who are in love truly conjugial look to the eternal; and that if this idea lapses from the thought from the inmosts, they are disunited as to conjugial love, though not at the same time as to friendship, for this dwells in externals, but that in internals. It is the same in marriages on earth. There, when married partners tenderly love each other they have the eternal in their thoughts respecting the covenant, and nothing at all of its end by death; and if they think of this they grieve, and yet in thought are comforted with the hope of its continuance after death.

216*b*. (7) *That conjugial love resides with chaste wives; and yet their love depends on the husbands.* The reason is that wives are born loves, and thence it is innate with them to will to be one with the husbands; and from this thought of their will they continually nurture their love. To recede therefore from the endeavor to unite themselves with their husbands would be to recede from their very selves. With husbands it is different because they are not born loves but recipients of that love from their wives; therefore in so far as they receive that, the wives with their love enter in; but in so far as they do not receive, the wives with their love stand without and wait. But this is with chaste wives. It is otherwise with the unchaste. From these facts it is evident that conjugial love resides with wives, but that their love is dependent on the husbands.

217. (8) *That wives love the bonds of marriage if only the men love them.* This follows from what has been said in the preceding section. Add to this that from what is inherent wives desire to be wives, and to be called wives. It is to them a name of glory and of honor, and for that reason they love the bonds of marriage. And because chaste wives desire, not as to name only but actually to be wives, and this is effected by being bound more and more closely with their husbands,

they therefore love the bonds of marriage for the establishing of its covenant; and this the more in proportion as they are loved by their husbands in return, or, what is similar, as the men love those bonds.

218. (9) *That the intelligence of women is in itself unassuming, refined, peaceful, yielding, gentle, and tender; and the intelligence of men is in itself grave, harsh, hard, daring, fond of unrestrained liberty.* That women are such, and such are men, is very manifest from the body, the face, the voice, speech, action and manners of each. From their body: In that with men the skin and the flesh are hard, but with women soft. From their face: In that men are sterner, more resolute, rougher, more tawny, also bearded, thus less beautiful; and women are softer, more yielding, tender, fair, and hence are beauties. From their voice: In that with men it is grave, but with women tender. From their speech: In that with men it is fond of unrestraint and bold, but with women modest and pacific. From their gesture: In that with men this is stronger and firmer, and with women weaker and more feeble. From their manners: In that with men they are more unconstrained, with women more elegant.

How much, from very birth, the genius of men differs from that of women has been made very manifest to me by the sight of boys and girls in their gatherings. Several times from my window have I observed them, in an open place in a great city, where more than twenty came together every day. The boys, according to their connate disposition, played together by making a great noise, shouting, fighting, beating, and throwing stones at each other; while the girls sat quietly at the doors of the houses, some playing with infants, some dressing their dolls, some piecing together bits of linen, some kissing each other. And, what astonished me, they yet looked with pleased eyes upon the boys who were so boisterous. From these manifestations I could clearly see that man is born understanding and woman love; and could see what understanding is, and what love is, in their beginnings; and thus what the understanding of man in its progression would be without conjunction with the feminine and afterwards with conjugial love.

219. (10) *That wives are in no excitation as men are; but that with them there is a state of preparation for reception.* That with men there is semination and the consequent excitation; and that the latter is not with women, because the former is not, is evident. But that with women there is a state of preparation for reception, and so for conception, I relate from things heard. But what that state with women is I may not describe. It is also known only to them. But whether their love while they are in that state is in its delight, or in undelight as some women say, they have not divulged. This only is known in general: That the husband may not say to the wife that he can and will not, for thus her state of reception is grievously injured, which is prepared in accordance with the state of the husband in that he is able.

220. (11) *That men have ability according to their love of propagating the truths of wisdom, and according to their love of performing uses.* That this is so is one among the secret things known to the ancients, which at this day are lost. The ancients knew that each and every thing that is done in the body is done from a spiritual origin; as that from the will, which is spiritual, actions flow; that from thought, which is also in itself spiritual, speech flows; and that natural sight is from the spiritual sight, which is understanding; natural hearing, from spiritual hearing, which is the attention of the understanding and at the same time the compliance of the will; and natural smell, from spiritual smell, which is perception; and so on. The ancients saw that in like manner virile semination is from a spiritual origin. From many proofs, both of reason and of experience, they concluded that it is from the truths of which the understanding consists. And they said that from the spiritual marriage, which is of good and truth, which flows into all things and into every thing of the universe, nothing is received by males but truth and what relates to truth; and that this in its progress in the body is formed into seed, and that thence it is that seeds, understood spiritually, are truths. As regards formation: That as the masculine soul is intellectual so it is truth, for the intellectual is nothing else; therefore while the soul is descending, truth also descends. That this comes to pass through the fact that the soul,

which is the inmost of man and of every animal, and in its essence is spiritual, from an inherent impulse to propagate itself, follows in the descent and wills to procreate itself, and that while this is being done, the whole soul forms itself and clothes itself and becomes seed; and that this can be done thousands and thousands of times, because the soul is a spiritual substance which has not extension but impletion, and from which there is no taking out of a part but production of the whole without any loss of it. Hence it is that it is just as fully in its least receptacles, which are seeds, as in its greatest receptacle which is the body. As truth of the soul is therefore the origin of seed, it follows that men have ability according to their love of propagating the truths of their wisdom. That it is also according to their love of performing uses, is because uses are the goods which truths produce. It is also known to some in the world that the industrious have ability and not the idle.

I have asked how the feminine is propagated from a virile soul. I received the answer that it is from intellectual good, because in its essence this is truth. For the understanding can think that this is good, thus that it is a truth that it is good. It is otherwise with the will. This does not think of good and truth, but loves and does them. It may be seen above at n. 120, that for this reason truths are signified in the Word by "sons" and goods by "daughters;" and that truth is signified in the Word by "seed" may be seen in *Apocalypse Revealed*, n. 565.

221. (12) *That determinations are at the good pleasure of the husband.* The reason is that men have the aforesaid ability, and this varies with them both according to the state of their mind and according to the state of their body. For the understanding is not so constant in its thoughts as the will is in its affections; for it is carried now up, now down, is now in a state serene and clear, now in a disturbed and obscure state, now is among pleasant subjects, now among unpleasant. And as the mind when it is active is in the body also, it follows that this has similar states. Hence it is that the husband now draws away from conjugial love, now approaches it; and that in the one state his ability is withdrawn, in the other it is restored. These are reasons why determinations must be left

to the good pleasure of the husband. Hence it is that wives, from wisdom inherent in them, never put their husbands in mind of any such things.

222. (13) *That there is a conjugial sphere which flows in from the Lord through heaven into all things and every thing of the universe, even to its ultimates.* That love and wisdom, or what is the same, good and truth, proceed from the Lord has been shown above in its own chapter. These two in marriage proceed continually from the Lord, because they are Himself and all things are from Him; and the things that proceed from Him fill the universe; for without this nothing that exists would subsist. There are several spheres which proceed from Him; as the sphere of the preservation of the created universe; the sphere of the protection of good and truth against evil and falsity; the sphere of reformation and regeneration; the sphere of innocence and peace; the sphere of mercy and grace; besides more. But the universal of all is the conjugial sphere; for this is also the sphere of propagation, and is thus the supereminent sphere of the preservation of the created universe by successive generations. That this conjugial sphere fills the universe, and pervades it from first things to last, is plain from what has been shown above, that there are marriages in the heavens, the most perfect in the third or highest heaven; and that, besides being with men, it is in all the subjects of the animal kingdom on earth, even down to worms; and is moreover in all the subjects of the vegetable kingdom, from olives and palms, even to the diminutive grasses. That this sphere is more universal than the sphere of heat and light which proceeds from the sun of our world, reason may be convinced from the fact that it operates also in the absence of its heat, as in winter, and in the absence of its light, as in the night, especially with men. That it thus operates is because it is from the sun of the angelic heaven, and from this there is a constant equal distribution of heat and light, that is, conjunction of good and truth, for it is in perpetual spring. The changes of good and truth, or of its heat and light, are not variations of itself, as are the variations on earth from the changes of the heat and light from the sun there, but arise from the subjects that receive them.

223. (14) *That this sphere is received by the female sex, and through this is transferred into the male sex.* That there is no conjugial love with the male sex, but that it is solely with the female sex and from this sex is transferred into the male, I have seen attested by experience; of which above at n. 161, wherewith the following reason also accords; That the masculine is an intellectual form and the feminine a volitional form, and an intellectual form cannot of itself grow warm with conjugial heat, but from the conjunctive heat of one in whom it is implanted by creation. Therefore it cannot receive that love except through the volitional form of a female adjoined to itself, because this also is a form of love. This same might be more fully confirmed from the marriage of good and truth; and before the natural man from the marriage of the heart and lungs, because the heart corresponds to love, and the lungs to wisdom. But as very many are deficient in knowledge of these things, confirmation by them might rather darken than illustrate. It is from the passing over of this sphere from the female to the male sex that the mind is enkindled even by the mere thought of the sex. That thence also is propagative formation, and thus excitation, follows. For on the earth unless heat is added to light nothing flourishes, or is incited to cause any fructification there.

224. (15) *That where there is love truly conjugial this sphere is received by the wife, and by the husband solely through the wife.* That with those who are in love truly conjugial this sphere is received by the husband solely through the wife is at this day a secret; and yet in itself it is not secret, for the bridegroom and the newly married husband may know it. Does not everything that proceeds from the bride and the newly married wife conjugially affect, but not at that time what proceeds from others of the sex? It is the same with those who live together in love truly conjugial. And as a sphere of life surrounds every one, the man as well as the woman, densely on the breast, and slightly at the back, it is evident whence it is that husbands who thoroughly love their wives turn towards them, and regard them during the day with favoring countenance; and why, on the contrary, those that do not love their wives turn away from them, and regard

them by day with averted glance. By the reception of the conjugial sphere by the husband solely through the wife, love truly conjugial is known, and distinguised from spurious, false, and frigid conjugial love.

225. (16) *That where there is no conjugial love this sphere is received by the wife indeed, but not by the husband through her.* This conjugial sphere flowing into the universe in its origin is Divine; in its progress in heaven with the angels it is celestial and spiritual; with men it is natural; with beasts and birds, animal; with worms, merely corporeal; with plants it is devoid of life; and besides it varies in the individual subjects according to their forms. Now, as this sphere is received immediately by the female sex and by the male sex mediately, and as it is received according to forms, it follows of course that the sphere, which is holy in its origin, may be changed into one not holy in the subjects, yea, even be inverted into the opposite. The sphere opposite to it with such women is called meretricious, with such men scortatory; and as these are both in hell the sphere is from thence. But this sphere also is of great variety, and hence there are many kinds of it; and such kind is attracted and derived to a man as is congruous to him, and in conformity with and correspondent to his genius. From these considerations it is evident that a man who does not love his wife receives the sphere from elsewhere than from his wife. Yet the fact is that it is nevertheless also inspired by the wife, but unknown to the man, and while he is growing warm.

226. (17) *That there may be conjugial love with one of the married partners, and not at the same time with the other.* For one may from the heart devote himself or herself to chaste marriage, and the other not know what chastity is; one may love the things of the church, and the other only those that are of the world; one as to the mind may be in heaven, the other in hell; hence conjugial love may be with one and not with the other. Their minds being turned in contrary directions are inwardly in collision with each other; and if not outwardly, yet he who is not in conjugial love looks upon his partner married by covenant as a fastidious old woman. And so in turn.

227. (18) *That there are various similitudes and various dissimilitudes with married partners, both internal and external.* It is known that there are similitudes between married partners and that there are dissimilitudes, and that the external appear but not the internal, except to the partners themselves after living together for a time, and by indications to others. But to enumerate each so as to recognize them would be vain, for the mention and description of their varieties would fill many pages. Similitudes may in part be deduced and inferred from the dissimilitudes on account of which conjugial love passes off into cold, of which in the following chapter. Similitudes and dissimilitudes in general take their rise from connate inclinations, varied by matters of education, companionships, and imbibed persuasions.

228. (19) *That various similitudes can be conjoined but not with dissimilitudes.* The varieties of similitudes are very numerous, and are more and less distant. And yet those that are distant can in time be conjoined by various means; especially by accommodations to desires, by mutual kindnesses, by civilities, by abstinence from things unchaste, by the common love of infants and the care of children, and above all by conformity in the things of the church. For through the things of the church a conjunction is effected of similitudes inwardly distant; through other things only those that are outwardly distant. But conjunction cannot be effected with dissimilitudes because they are in antipathy.

229. (20) *That for those who desire love truly conjugial the Lord provides similitudes; and if they are not given on earth, He provides them in the heavens.* The reason is that all marriages of love truly conjugial are provided by the Lord. That they are from Him may be seen above, n. 130, 131. But how they are provided in the heavens I have heard described by the angels, thus: That the Divine Providence of the Lord concerning marriages and in marriages is most particular and most universal; because all the delights of heaven stream forth from the delights of conjugial love, as sweet waters from the flow of a fountain. And therefore it is provided that conjugial pairs be born, and that they be continually educated for their marriage under the Lord's auspices, the boy and the girl not

knowing it. And after the time is completed, she, the virgin then marriageable, and he, the youth then ripe for marriage, somewhere meet as if by fate, see each other, and then instantly, as from a certain instinct, they know that they are mates, and as if from a kind of dictate they think inwardly within them, the youth, "She is mine," and the virgin, "He is mine." And after this thought has been seated for some time in the mind of each they deliberately speak to each other, and betroth themselves. It is said, as if by fate, instinct, and dictate, though the meaning is by the Divine Providence, because so long as this is unknown it thus appears; for the Lord opens their internal similitudes so that they may see each other.

230. (21) *That according to the deficiency and loss of conjugial love man approaches the nature of a beast.* The reason is that in so far as he is in conjugial love he is spiritual, and in so far as he is spiritual he is a man (*homo*). For man is born for life after death, and he attains that life because there is within him a spiritual soul; and through the faculty of his understanding man can be elevated to this. If then at the same time his will be elevated, by the faculty given also to it, after death he lives the life of heaven. The opposite takes place if he is in love that is contrary to conjugial love; for in so far as he is in this he is natural, and a merely natural man as to lusts, appetites, and their delights is like a beast, with the difference only that he has the faculty of elevating the understanding into the light of wisdom, and also the faculty of elevating the will into the heat of heavenly love. These faculties are never taken away from any man; and therefore a merely natural man, although as to lusts, appetites, and their delights is similar to a beast, yet lives after death—but in a state correspondent to his past life. From these considerations it is evident that man according to the defect of conjugial love approaches the nature of a beast. This may seem capable of contradiction, because there may be defect and loss of conjugial love with those who nevertheless are men; but the thought is of those who from scortatory love make light of conjugial love, and who for that cause are in defect and loss of it.

231. Hereto shall be added three Relations. The First: — I once heard noisy outcries which as it were gurgled up through waters, from beneath; one on the left, "O how just!" another on the right, "O how learned!" and a third from behind, "O how wise!" And as it came into my thought whether there are any who are just, learned, and wise, also in hell, I was impressed with the desire of seeing whether there were any such there, and it was said to me out of heaven, "You shall see and hear."

And in spirit I went out of the house, and saw an opening before me. I drew near and looked down, and lo! a ladder. By this I descended, and when I reached the bottom I saw level plains overgrown with trees mingled with thorns and nettles. And I asked if this was hell.

They said, "It is the lower earth which is next above hell."

And then I went on following the outcries in order. I came to the first, "O how just!" and saw an assembly of those who in the world were judges for the sake of friendship and for gifts; then to the second, "O how learned!" and saw an assembly of those who in the world had been reasoners; and to the third cry, "O how wise!" and saw an assembly of those who in the world had been confirmers.

But I turned from these to the first where were the judges for friendship and for gifts, who were proclaimed just. And I saw at one side as it were an amphitheater built of brick and roofed with black tiles, and was told that they called it the Tribunal. Into this there opened on the north side three entrances, and on the west side three; but on the south and the east sides there were none, an indication that their judgments were not the judgments of justice, but were arbitrary decisions. In the middle of the amphitheater a fire-place appeared, into which servants having the charge of it were throwing pitch-pine wood impregnated with sulphur and bitumen, the flickering light from which thrown upon the plastered walls presented pictured images of birds of evening and of night. The fire-place and the flickerings of light from it in the forms of those images were representations of their judgments, in that they could light up the subject matters of any question with colored dyes and present them in forms accordant with their

inclination. After half an hour I saw old men and young enter wearing long robes and pallia, who putting off their caps, took their places in chairs at the tables to sit in judgment; and I heard and perceived how skilfully and ingeniously from the aspect of friendship they warped and inverted judgments, into the appearance of justice; and this so completely that they themselves did not see the unjust to be otherwise than as just, and on the other hand the just as unjust. Such persuasions respecting them were apparent from their faces, and audible from their speech. At that time illustration was given me from heaven, whereby I perceived in each case whether the judgment was of right or not of right; and I saw how assiduously they covered over the unjust and induced on it the appearance of justice; and how, out of the laws, they selected what was favorable and drew the rest to their side by skilfull reasoning. After the judgment the decisions were conveyed to the clients, their friends and favorers; and to requite the judges for their favor these shouted for a long distance, "O how just! O how just!"

After this I conversed with the angels of heaven about these things, and narrated to them something of what I had seen and heard. And the angels told me that such judges appear to others as gifted with most penetrating acuteness of understanding, when yet they see not the least of what is just and equitable. If you take away their friendship for any one they sit in judgment mute as statues, and only say, "I assent, I agree with this one or that one." The reason is that all their judgments are prejudices, and prejudice with favor follows the cause from the beginning to its end. Hence they see nothing but what is in favor of their friend; everything that is against him they set aside, and if they take it up again they involve it in reasonings, as a spider involves its prey in the filaments of its web and consumes it. So that if they do not follow the web of their prejudice they see nothing of the right. They were explored as to whether they could see, and it was found that they could not.

"The inhabitants of your world," said the angels, "will be surprised that this is so; but tell them that it is the truth, explored by the angels of heaven. Because these see nothing of

what is just, we in heaven regard them not as men but as monsters, of whom matters of friendship make the head, those of injustice make the breast, matters of confirmation the feet, and those of justice the soles, which, if they do not favor a friend are overthrown and trodden under foot. But how they appear to us from heaven, you shall see; for their end is nigh." And lo! then suddenly the ground opened, and tables fell upon tables, and with the whole amphitheater the men were swallowed up and were thrown into caverns and imprisoned.

And the angels then said to me, "Do you wish to see them there?" And behold, they appeared as with faces of polished steel, with a body from the neck to the loins as of sculptured stone clothed in garments of panther's skins, and with feet like serpents. And I saw the law books which they had laid upon the tables, turned to playing cards; and now, instead of sitting in judgment, the employment was given them of making vermilion into rouge, wherewith to deck the faces of harlots and thus transform them into beauties.

After seeing these I desired to go to the two other assemblies, to the one where were the mere reasoners; and to the other where there were mere confirmers. But then it was said to me, "Rest a little. Angel companions will be given you from the society next above them. Through them light will be given you by the Lord and you will see strange things."

232. The Second Relation:—

After some time I again heard from the lower earth, as before, the cries "O how learned!" and "O how wise!" And I looked around to see what angels were then present, and lo! those were there who were from the heaven immediately over them that were crying "O how learned!" And I spoke to them about the cry. They said, "These 'learned' are they that merely reason whether a thing is or is not, and rarely think that it is so, and therefore are like winds that blow and pass away, or like barks upon trees without a heart, or as shells of almonds without any kernel, or rinds upon fruits with no pulp. For their minds are without interior judgment and are united with the bodily senses only. If therefore the very senses do not judge, they can form no conclusion. In a word they are merely sensual, and by us are called 'reasoners' because they

never come to any conclusion but take up whatever they hear and discuss whether it is, by perpetually contradicting. And they like nothing more than to attack very truths, and so by bringing them into dispute to tear them in pieces. These are they who believe themselves learned above all in the world."

Hearing these things I asked the angels to conduct me to them. And they brought me to a cavern from which steps led down to the lower earth. We descended and followed the cry "O how learned!" And behold, some hundreds were standing in one place beating the ground with their feet.

Surprised at this at first, I asked, "Why do they thus stand and beat the ground with the soles of their feet?" and said "They may thus hollow out the ground with their feet." At this the angels smiled and said, "They appear to stand thus, because they do not think concerning anything that it is so, but only think and discuss whether it is, and as the thought makes no further progress they appear merely to tread and grind a single clod, and not to advance." But then I went towards this congregation, and lo! they appeared to me men of not unhandsome face and in comely raiment. But the angels said, "In their own light they thus appear, but if light from heaven flows in, their faces, and their garments also, change." And it was so. They then appeared with swarthy countenances, and clothed in black sack-cloth. But when this light was withdrawn, they appeared as before.

Presently I spoke to some of them and said, "I heard the multitude about you shouting 'O how learned!' May I then be permitted some conversation with you, to discuss subjects of profoundest erudition?"

They answered, "Say whatever you please and we will satisfy you."

And I asked, "What must the religion be whereby a man is saved?"

They replied, "We must divide the question into several, and cannot give answer until we have formed a conclusion upon them. The first consideration must be, Whether religion is anything? The second, Whether there is salvation or not? The third, Whether one religion is more effective than another?

The fourth, Whether there is a heaven, and a hell? And fifth, Whether there is eternal life after death? Besides others."

I asked about the first question, "Whether religion is anything?" And they began to discuss it, with abundance of arguments as to whether there is religion, and whether what is called so is anything. And I begged that they would refer it to the congregation, and they referred it. And the common response was that this proposition required so much investigation that it could not be finished within the evening.

I asked, "Can you finish it within a year?" And one said it could not be done within a hundred years.

I replied, "Meanwhile you are without religion."

And he responded, "Should it not first be shown whether there is religion, whether what is so-called is anything? If it is, it must be for the wise also. If not, then it must be only for the common people. It is known that religion is called a bond; but it is asked, 'For whom?' If only for the common people, in itself it is nothing. If also for the wise it is something."

Hearing these things I said to them, "You are anything but learned, for you are only able to think whether a thing is, and to turn it this way and that. Who can become learned unless he knows something for certain, and goes forward in that as a man advances from step to step, and so on successively into wisdom. Otherwise you do not so much as touch truths with the finger-nail, but put them more and more out of sight. To reason only whether a thing is, is it not like arguing about a cap which is never put on? or a shoe that is never worn? What comes of it except that you do not know whether there is anything? That is to say, Whether there is salvation? Whether there is eternal life after death? Whether one religion is more effective than another? Whether there is a heaven and a hell? You cannot think anything about these things so long as you stick fast in the first step and beat the sand there, and do not set foot beyond foot and go forward. Beware lest your minds, while they stand thus without outside of judgment, grow hard within and become statues of salt, and you, friends of Lot's wife."

Having said this I went away, and they in indignation threw stones after me. And then they appeared to me like graven

images of stone, wherein there is nothing of human reason. I asked the angels respecting their lot; and they said, "Their lot is that they are let down into the deep, and into a desert there, and are set to carrying packs; and then being unable to bring forth anything from reason, they chatter and talk nonsense. And from a distance they appear then like asses bearing burdens."

233. The Third Relation:—

After this one of the angels said, "Follow me to the place where they are shouting 'O how wise!' and," he added, "you will see prodigies of men. You will see faces and bodies that are of man, and yet they are not men."

And I said, "Are they beasts then?"

He answered, "They are not beasts but beast-men, for they are such that they are entirely unable to see whether truth is truth or not, and yet can make whatever they will to be truth. Such with us are called confirmers."

We followed the shouting and came to the place, and behold a company of men and round about the company a crowd; and in the crowd some of noble descent, who, when they heard that they confirmed everything that they said and favored themselves with such manifest agreement, turned about and said, "O how wise!"

But the angels said to me, "Let us not go to them, but call out one from the company." And we called one out, and went aside with him and conversed on various subjects. And he confirmed them every one, even so that they appeared altogether as if true. We asked him, "Whether he could also confirm their opposites?" He said, "Just as well as the former."

Then he said frankly and from the heart, "What is truth? Is their anything true in the nature of things, other than what a man makes true? Say anything you please to me and I will make it true."

I said, "Make this true, 'That faith is the all of the church.'" And he did it so dexterously and skilfully that the learned standing around admired and applauded. Afterwards I asked him to make it true that charity is the all of the church, and he did it; and after that, that charity is nothing of the church; and then he clothed and decked them both in such appearances

that the bystanders looked at each other and said, "Is he not wise!"

"But," I said, "do you not know that to live well is charity? And that to believe well is faith? Does not he who lives well also believe well? And thus faith is of charity and charity is of faith? Do you not see that this is true?"

He replied, "Let me make it true and I shall see." And he did it, and said, "Now I see." But presently he made its opposite true, and said, "I see also that this is true."

We smiled at this, and said, "Are they not contraries? How can two contraries be seen as truths?"

Indignant at this, he replied, "You are in error. Each is true, for nothing is true but what a man makes true."

Standing near was one who in the world had been an ambassador of the first rank. He was astonished at this, and said, "I am aware that there is something like this in the world, but you are insane. Make it true if you can that light is darkness, and darkness light."

He replied, "That I can easily do. What are light and darkness but states of the eye? Is not the light changed to shade when the eye passes out of a sunny place? As also when it looks intently at the sun? Who does not know that the state of the eye is then changed, and that it is from this that the light appears as shade? On the other hand, when that state of the eye returns, the shade appears as light. Does not an owl see the darkness of night as the light of day, and the light of day as the darkness of night, and even the sun itself as an opaque and dusky globe? If any man had eyes like an owl, which would he call light, and which darkness? What then is light but a state of the eye? And if it is a state of the eye, is not light darkness and darkness light? Therefore the one is true, and the other is true."

The ambassador then asked him to make it true that the raven is white, and not black.

And he responded: "That also I can easily do," and said: "Take a needle or a razor and open the feathers or quills of a raven. Are they not white within? Then remove the feathers and quills and look at the skin of the raven, is it not white? What is the black that is around it but shade, from which the

color of the raven is not to be determined? As to black being only shade, consult experts in the science of optics and they will affirm it. Or grind black stone or glass to a fine powder and you will see that the powder is white."

"But," replied the ambassador, "does not the raven appear black to the sight?"

"And will you," responded the confirmer, "who are a man, think anything from appearance? You can indeed say from appearance that the raven is black, but you cannot think it. For example, you can say, from appearance, that the sun rises, advances, and sets, but as you are a man you cannot think it, because the sun stands unmoved and the earth progresses. So is it with the raven. Appearance is appearance. Say what you will the raven is entirely white. It grows white also as it grows old. I have seen this."

We then asked him to tell us, from the heart, whether he was jesting, or believed that nothing is true but what a man makes true.

He answered, "I swear that I believe it."

After that the ambassador asked him if he could make it true that he was insane? He said, "I can, but I will not. Who is not insane?"

This universal confirmer was afterwards sent to the angels who explored him, as to what kind of man he was; and they said after exploration that he possessed not one grain of understanding, because all that was above the rational in him was closed, and only that was open which is below the rational. Above the rational is heavenly light and below the rational is natural light, and this light is such that it can confirm whatever one pleases. But if heavenly light does not flow into natural light, a man does not see whether any truth is true, nor therefore that anything false is false. To see these is of heavenly light in natural light; and heavenly light is from the God of heaven, who is the Lord. This universal confirmer is therefore neither man nor beast, but a beast-man.

I asked the angel concerning the lot of such, and whether they are able to be with the living; because man has life from heavenly light, and from this light is his understanding. He said that such when they are alone are not able to think any-

thing, nor thence to speak, but that they stand dumb as machines, and as if in profound sleep, but that as soon as they catch anything with the ears they awake. And he added that they become such who inmostly are evil. Heavenly light cannot flow into them from above, but only a somewhat spiritual through the world, from which they have the faculty of confirming.

This said, I heard a voice from the angels who explored him, saying to me, "From the things you have heard form a universal conclusion." And I formed this conclusion: That to be able to confirm whatever one pleases is not the mark of an intelligent man, but to be able to see that the truth is true and that the false is false, and to confirm it is the mark of an intelligent man.

After this I looked towards the assemblage where the confirmers stood and the crowd around them were shouting "O how wise!" and lo! a dark cloud overveiled them; and in the cloud screech-owls and bats were flying; and it was told me, "The screech-owls and bats flying in the dark cloud are the correspondences and therefore appearances of their thoughts. For confirmations of falsities even so that they appear as truths, in this world, are represented under the forms of birds of night, whose eyes a fatuous light within illuminates, by which they see objects in the dark as if in light. Such fatuous spiritual light is in those who confirm falsities until they seem as truths, and afterwards say and believe that they are truths. All these are in posterior vision and not in any prior sight."*

* Prior and posterior vision seem to be explained in n. 408 of this work, where we read: "To think and conclude from the interior and prior is to think from ends and causes to effects; but to think and conclude from the exterior or posterior is, from effects to causes and ends."

ON THE CAUSES OF COLDS, SEPARATIONS, AND DIVORCES IN MARRIAGES.

234. Here, where the causes of colds in marriages are treated of, the causes likewise of separations and also of divorces are at the same time considered; for the reason that they closely cohere. For separations are from no other cause than from colds successively arising after marriage; or from causes brought to light after marriage by which cold is also induced. But divorces are from adulteries, because these are altogether opposite to marriages, and opposites induce cold, if not in both yet in one. This is the reason why the causes of colds, separations, and divorces are brought together into one chapter. But the close connection of the causes is more clearly seen by viewing these things in series. The sequence of them is this:—

(1) That there is spiritual heat, and that there is spiritual cold; and spiritual heat is love, and spiritual cold is deprivation of love.

(2) That spiritual cold in marriages is disunion of souls and disjunction of minds, whence come indifference, discord, contempt, loathing, and aversion; which lead at length with many to separation from bed, chamber, and house.

(3) That the causes of colds in their succession are numerous, some internal, and some external, and some adventitious.

(4) That the internal causes of cold are from religion.

(5) That of these causes the first is, the rejection of religion by both.

(6) The second is, that one has religion and the other has not.

(7) The third is, that one is of one religion and the other of another.

(8) The fourth is, imbued falsity of religion.

(9) That these are causes of internal cold, but with many not at the same time of external cold.

(10) That the external causes of cold are also numerous; and that of these the first is dissimilitude of dispositions and manners.

(11) The second is that conjugial love is believed to be one with scortatory love, except that by law this is illicit and that is licit.

(12) The third is, a striving for super-eminence between partners.

(13) The fourth is, no determination to any pursuit or business, whence comes wandering lust.

(14) The fifth is, inequality of station and condition in matters external.

(15) That the causes of separation are also several.

(16) That of these the first is a vitiated condition of mind.

(17) That the second is a vitiated condition of the body.

(18) The third is impotence before marriage.

(19) That adultery is the cause of divorce.

(20) That adventitious causes are also many; and that of these the first is, the being common from being continually permitted.

(21) The second is, that cohabitation with the married partner from covenant and law seems constrained, and not free.

(22) The third is, protestation by the wife and talk by her about love.

(23) The fourth is, the thought of the man by day and by night about the wife that she is willing, and on the other hand the thought of the wife about the man that he is not willing.

(24) That as is the cold in the mind, so is it also in the body; and that according to the increase of that cold the externals of the body are also closed.

The explication of these subjects now follows.

235. (1) *That there is spiritual heat, and that there is spiritual cold; and spiritual heat is love, and spiritual cold is deprivation of love.* Spiritual heat is from no other source than from the sun of the spiritual world. For there is a sun there proceeding from the Lord who is in the midst of it. And as it is from the Lord, in its existence that sun is pure love. This sun appears to the angels fiery, altogether as the sun of our world appears before men. The reason why it appears fiery is that love is spiritual fire. From that sun proceed heat and light; but as that sun is pure love the heat from it is love in its essence, and the light from it in its essence is wisdom.

From this it is plain whence comes spiritual heat, and that it is love. And it shall also be explained in few words whence spiritual cold is. It is from the sun of the natural world, and from its heat and light. The sun of the natural world was created in order that its heat and light may receive into themselves spiritual heat and light, and convey these by means of atmospheres even to the very ultimates in the earth, to the end that they may make effects of the ends which are the Lord's in His sun, and also that they may clothe spiritual things in adequate garments, that is with materials for working out ultimate ends in nature. These things are effected when spiritual heat is joined within to natural heat. But the opposite takes place when natural heat is separated from spiritual heat, which it is with those who love natural things and reject spiritual. With them spiritual heat becomes cold. The reason why these two loves, by creation concordant, thus become opposite, is that the master-heat then becomes the servant-heat, and *vice versa;* and that this may not be, spiritual heat, which by its lineage is master, withdraws, and then in those subjects spiritual heat is cold, because it becomes opposite. From this it is plain what spiritual cold is, that it is the privation of spiritual heat.

In what is now said, by heat is meant love, because that heat in living subjects is felt as love. I have heard in the spiritual world that spirits who are merely natural are cold, with intense cold, when they apply themselves to the side of any angel who is in a state of love; and likewise infernal spirits when the heat of heaven flows in among them; and yet that among themselves, when the heat of heaven is excluded from them they burn with great heat.

236. (2) *That spiritual cold in marriages is disunion of souls and disjunction of minds; whence come indifference, discord, contempt, loathing, and aversion; which lead at length with many to separation from bed, chamber, and house.* That these things take place with married partners while their first love is passing away and growing cold, is too well known to need comment. The reason is that conjugial cold resides above all other colds in human minds; for the conjugial itself is inscribed upon the soul, to the end that soul may be propagated from soul, and that of the father in the offspring.

Hence it is that this cold begins there, and passes down successively into the things following and infects them, and so turns the joys and delights of the first love into what is sad and undelightful.

237. (3) *That the causes of colds in their successions are numerous, some internal, some external, and some adventitious.* That there are many causes of colds in marriages is known in the world; and also that colds arise from many external causes. But that the origins of the causes lie concealed in the inmosts, and that from these they derive themselves into the things following until they appear in externals, is not known. In order therefore that it may be known that the external causes are in themselves not the causes, but are derivations from the causes in themselves, which as was said are in the inmosts, for this reason the causes are first divided generally, into internal and external, and afterwards are examined particularly.

238. (4) *That the internal causes of cold are from religion.* That the very origin of conjugial love with man resides in the inmosts, that is, in his soul, every one may be convinced by these facts alone: That the soul of the offspring is from the father, and this is known from the likeness of inclinations and affections, and also from a common likeness of features from the father, abiding even in his late posterity; and from the propagative faculty in souls, inherent from creation; and especially, by analogy, in the subjects of the vegetable kingdom, for that in the inmosts of germinations the propagation of the seed itself lies concealed, and all that is therefrom, be it tree, or shrub, or plant. This propagative or plastic force in seeds in this kingdom, and in souls in the other, is from no other source than the conjugial sphere, which is the sphere of good and truth that emanates and flows in perpetually from the Lord the Creator and Sustainer of the universe, concerning which see above in n. 222–225, and from the endeavor therein of these two, good and truth, to conjoin themselves into one. It is this conjugial endeavor residing within the souls, from which originally conjugial love exists. That the same marriage from which comes this universal sphere makes the church with man, has been most abundantly shown in the chapter on The Marriage of Good and Truth, and in many other places. It is there-

fore in all clearness manifest before the reason, that the origin of the church and the origin of conjugial love are in one seat, and that they are in continual embrace. But of this subject more may be seen above, n. 130, where it is proved that conjugial love is according to the state of the church with man, thus is from religion—because religion makes that state. Man also is so created that he can become interior and more interior, and thus be introduced or elevated, more and more nearly to that marriage, and so into love truly conjugial, and this even so that he perceives the state of its blessedness. That the sole means of this introduction or elevation is religion, clearly appears from what is said above, that the origin of the church and the origin of conjugial love are in the same seat, and there are in mutual embrace, and that therefore they cannot but be conjoined.

239. From what has now been said it follows that where there is no religion there is no conjugial love; and that where this is not there is cold. That conjugial cold is the privation of that love may be seen above n. 235; consequently that conjugial cold is also the privation of the state of the church, or of religion. A sufficiently evident confirmation that this is so may be drawn from the common ignorance at this day about love truly conjugial. Who at this day knows, and who at this day is willing to acknowledge, and who at this day is not surprised, that the origin of conjugial love is thence deduced? But this is from no other cause than that, though there is religion, yet the truths of religion are wanting, and what is religion without truths? That the truths are wanting, is fully shown in the *Apocalypse Revealed.* See also the Relations there, at n. 566.

240. (5) *That the first of the internal causes of cold is the rejection of religion by both.* With those who cast the holy things of the church back from the face to the back part of the head, or from the breast to the back, there is no good love. If any is apparent from the body, yet in the spirit there is none. With such, goods put themselves outside of evils and cover them—like a garment resplendent with gold upon a putrid body. The evils that reside within and are covered over are, in general, hatreds and thence intestine combats against everything spiritual; for all the things of the church which

they reject are in themselves spiritual. And as love truly conjugial is the fundamental of all spiritual loves, as has been shown above, it is plain that the intrinsic hatred is against that, and that with them the intrinsic love, or their own love, is for the opposite which is adultery. They therefore more than others will deride this truth that conjugial love is according to the state of the church with every one, yea, they will perhaps laugh aloud at the very mention of love truly conjugial. But so be it. They are however to be pardoned, for it is as impossible for them to think otherwise of embraces in marriage than they do of those in scortations, as for a camel to go through the eye of a sewing needle. They who are of such quality as respects conjugial love are cold with more extreme cold than others. If they cleave to their married partners it is only for some external reasons, such as are recounted above (n. 153) which restrain and bind them. With them the interiors, which are of the soul and thence of the mind, are closed more and more, and are obstructed in the body; and then even the love of the sex is held in light esteem, or wantons insanely in the interiors of the body and thence in their lowest thoughts. These also are they who are meant in the Relation, n. 79, which they may read if they please.

241. (6) *That the second of the internal causes of cold is, that one has religion and not the other.* The reason is that their souls cannot but be discordant, for the soul of one is open for the reception of conjugial love, but the other is closed to the reception of that love. It is closed with the one who has not religion, and open with the one who has religion. Hence in the soul there can be no cohabitation, and when conjugial love is banished thence, cold ensues, but this with the consort who has no religion. This cold is not dissipated except by the reception of a religion congruous with that of the other, if this be true. Otherwise, with the married partner who has no religion there comes a cold which descends from the soul into the body, even to the cuticles, by the effect of which at length the one cannot bear to look the other directly in the face, nor to speak in a communion of respiration, or in any but a subdued tone of voice, nor to touch the other with the hand, and scarcely with the back, to say nothing of the in-

sanities that from this cold creep into the thoughts which they do not divulge, which is the reason why such marriages are of themselves dissolved. Besides, it is known that an impious person holds the married partner in slight esteem, and all are impious who are without religion.

242. (7) *That the third of the internal causes of cold is, that one is of one religion and the other of another.* The reason is that with them good cannot be conjoined with its correspondent truth. For a wife is the good of the husband's truth and he is the truth of the wife's good, as has been shown above. Hence from the two souls there cannot come to be one soul, consequently the fountain of that love is closed, which being closed they come into a conjugial which has a lower seat, that is, of good with another truth or truth with another good than its own, between which there is not any concordant love. Hence cold begins with the married partner who is in falsities of religion, which is increased as he or she advances in difference from the other.

I was once wandering through the streets of a great city seeking a place of lodging; and I entered a house where dwelt married partners who were of different religions. While I was ignorant of the fact the angels spoke to me and said, "We cannot stay with you in this house, because the married partners there are in discordant religion." They perceived this from the internal disunion of their souls.

243. (8) *That the fourth of the internal causes is falsity of religion.* The reason is that falsity in spiritual things either takes away religion, or defiles it. It takes it away from those with whom genuine truths are falsified. It defiles it with those with whom, though there are falsities there are not genuine truths, which therefore could not be falsified. With these there may be goods with which those falsities may be conjoined, through applications, by the Lord; for these falsities are like various discordant tones which by skilfull arrangements and combinations are brought into harmony, from which there arises its agreeableness. With these there can be some conjugial love; but with those who have falsified in themselves the genuine truths of the church there cannot be. Thence comes the prevailing ignorance as to love truly conjugial or

negative doubt whether it can exist. And from them also comes the insanity, seated in the minds of many, that adulteries are not evils of religion.

244. (9) *That the causes above mentioned are causes of internal cold, but with many not at the same time of external cold.* If the causes thus far indicated and established—which are causes of cold in internals—should produce a like cold in externals, then they would effect as many separations as there are internal colds; and there are as many colds as marriages of those who are in falsities of religion, who are in different religion, and who are in no religion, who have been treated of above. And yet it is known that many live together as loves, and as if in mutual friendship. But whence it is so with those who are in internal cold, shall be told in the following chapter, On the Causes of Apparent Love, Friendship, and Favor between Married Partners. There are many causes which conjoin the lower mind but yet do not conjoin souls. Among the causes are some of those recounted above in n. 183. But still the cold lies interiorly hidden within, and here and there makes itself observed and felt. With them the affections mutually draw apart, but the thoughts, when they go out in speech and conduct, for the sake of apparent friendship and favor draw near. They therefore know nothing of the loveliness and joyousness, still less of the felicity and blessedness of love truly conjugial. These, to them, are scarely other than fables. They are among those who derive the origins of conjugial love from the same causes as did the nine companies of the wise brought together out of the kingdoms, about which in the Relation in n. 103–114.

245. The objection may be raised, against the things confirmed above, that still the soul from the father is propagated, although it is not conjoined with the soul of the mother, yea, although cold residing there separates. But the reason why nevertheless souls or offspring are propagated, is that the understanding of the man is not closed, but that it can be elevated into the light in which the soul is, although the love of his will is not elevated into the heat correspondent to the light there, except by a life which from natural makes him spiritual. Hence it is that nevertheless the soul is procreated; but in its

descent, while it is becoming seed, it is covered over by such things as are of his natural love. From this springs hereditary evil. I will add to this a secret which is from heaven: That between the disunited souls of the two, especially of married partners, a conjunction is effected in a middle love, and that otherwise with men (*homines*) conceptions would not take place. Besides these things respecting conjugial cold, and relating to the seat of it—that it is in the highest region of the mind—see the last Relation of this chapter, n. 270.

246. (10) *That the external causes of cold are also numerous; and that of these the first is dissimilitude of dispositions and manners.* There are internal and there are external similitudes and dissimilitudes. The internal take their origin from no other source than from religion. For this is implanted in the souls, and through the souls is derived as a supreme inclination into the offspring. For the soul of every man derives its life from the marriage of good and truth, and from this is the church. And as this is various, and different in the different parts of the globe, consequently the souls of all men likewise are various and different. Thence, therefore, come internal similitudes and dissimilitudes; and according to these are the conjugial conjunctions that are treated of.

But the external similitudes and dissimilitudes are not of souls, but of minds. By minds (*animos*) are meant the external affections and thence inclinations which are insinuated, chiefly after birth, by education, social intercourse, and the consequent habits. For example, it is said, "I have a mind to do this or that," by which is meant an affection and inclination to it. Persuasions adopted respecting this or that kind of life, are also wont to form those minds. Hence come inclinations to enter into marriage even with unequals, and also to decline marriage with equals. But yet these marriages are varied, after a period of cohabitation, according to the similitudes and dissimilitudes, contracted from heredity and likewise by education; and dissimilitudes induce cold. And so with dissimilitudes of manners. For example, a man or woman uncultivated, with one who is refined; a clean person, with one unclean; a contentious person, with one that is peaceable; in a word, an unmannerly man or woman with one who is mannerly. Mar-

riages of such dissimilitudes are not unlike conjunctions of different kinds of animals with one another, as of sheep and goats, of stags and mules, of hens and geese, of sparrows and noble birds, yea, as of dogs and cats, which do not consociate because of their dissimilitudes. But in the human race it is not the faces but the habits that indicate the dissimilitudes; therefore there are colds from these.

247. (11) *That the second of the external causes of cold is that conjugial love is believed to be one with scortatory love, except that by law this is illicit and that is licit.* That from this cause there is cold, reason sees manifestly, when it considers that scortatory love is diametrically opposite to conjugial love. Therefore when it is believed that conjugial love is one with scortatory love each love in idea becomes the same, and then the wife is looked upon as a harlot, and marriage as uncleanness, and the man himself is an adulterer, if not in body yet in spirit. Hence it follows inevitably, that between the man and his woman there flow out contempt, loathing, aversion, and thus intense cold. For nothing has stored up conjugial cold with in itself more than scortatory love; and as it also passes into that cold it may not undeservedly be called conjugial cold itself.

248. (12) *That the third of the external causes of cold is, a striving for super-eminence between partners.* The reason is that marriage love, among its first things, looks to a union of wills, and thence to freedom to do its pleasure. Striving after super-eminence, or for rule, casts these two out of marriage; for it sunders and separates the wills into parties, and transforms freedom of action into servitude. While this striving lasts, the spirit of the one meditates violence against the other. If their minds were then opened and seen by spiritual sight, they would appear as if fighting with daggers, and it would appear that they regard each other with alternate hatred and favor—with hatred in the vehemence of their strife, and with favor while in the hope of dominion, and when they are in lust. After victory of one over the other, the combat withdraws from externals and betakes itself to the internals of the mind, and there abides in restless concealment. Hence to the subjugated man or slave there is cold, and also to the victress or

dominant wife. That to her also there is cold is because there is no longer conjugial love, and the privation of that love is cold (n. 235). Instead of conjugial love he or she has heat from super-eminence; but this heat is utterly discordant with conjugial heat, yet it can agree outwardly, through the medium of lust. After tacit agreement between them it appears as if conjugial love had made friendship; but the difference between conjugial friendship and servile friendship in marriages is as the difference between light and shade, between living fire and unreal fire, yea, as between a man in full flesh and a man consisting only of skin and bone.

249. (13) *The fourth of the external causes of cold is, no determination to any pursuit or business whence comes wandering lust.* Man was created for use, because use is the containant of good and truth, from the marriage of which is creation, and also conjugial love, as has been shown in its own chapter. By pursuit and business are meant every application to use; for while a man is in some pursuit and business, or is in use, his mind is limited and circumscribed—as by a circle within which it is successively coordinated into a form that is truly human; within which, as from home, he sees the various concupiscences outside of himself, and from sanity of reason within exterminates them, and consequently also the wild insanities of scortatory lust. Hence it comes to pass that with them conjugial heat lasts better and longer than with others. The contrary happens to those who give themselves up to idleness and ease; their mind is unrestrained and indeterminate, and therefore the man (*homo*) admits to the whole of it every vain and frivolous conceit that flows in from the world and from the body, and it bears him along into the love of them. That then also conjugial love is cast into exile is evident; for by idleness and sloth the mind is rendered stupid and the body torpid, and the whole man becomes insensible to every vital love, especially to conjugial love, from which as from a fountain go forth the activities and alacrities of life. But conjugial cold with them is different from that cold with others. It is indeed the privation of conjugial love, but from deficiency.

250. (14) *That the fifth of the external causes of cold is, inequality of station and of condition in matters external.*

There are many inequalities of station and of condition which, during the time of living together, destroy the conjugial love begun before the nuptials; but they may be referred to inequalities in respect to age, to social station, and to wealth. That unequal ages induce cold in marriages, as of a young man with an old woman, or of a youthful virgin with a decrepit man, there is no need to confirm. And that inequalities of social station in marriages induce cold, as of a man in princely station with a servant maid, or of an illustrious matron with a servant man, is also acknowledged without confirmation. Likewise that disparity as to wealth induces cold is plain, unless a similarity of dispositions and manners, and the application of one to the inclinations and native desires of the other consociates them. But in either case compliance by one on account of the superior station and condition of the other yields only a servile conjunction, and this is but a frigid conjunction; for with them the conjugial is not of the spirit and of the heart, but only of the mouth and in name, of which the inferior may glory but the superior blushes with shame. But in the heavens there is no inequality of age, nor of rank, nor of wealth. As respects age, all there are in the bloom of youth, and remain in it to eternity. As to station, all there regard others according to the uses that they perform; the more eminent look upon those in lower station as brethren, and do not put the dignity above the excellence of the use, but this above that. And also when virgins are given in marriage they do not know of what lineage they are, for no one there knows his father on earth, but the Lord is Father of all. As regards wealth likewise, this is there the gift of attaining wisdom; according to this, riches are given to them in sufficiency. How marriages are initiated there may be seen above, n. 229.

251. (15) *That the causes of separation are also several.* There are separations from bed and separations from the house. The causes of separations from bed are numerous. Equally so are those of separations from the house. But here legitimate causes are treated of. As the causes of separation coincide with the causes of concubinage, to be treated of in their own chapter in the following part of this work, the reader is referred to that, to the end that he may see the causes in their

order. The legitimate causes of separation are those that follow.

252. (16) *The first cause of legitimate separation is a vitiated condition of mind.* The reason of this is that conjugial love is a conjunction of minds; wherefore if the mind of one goes off in a contrary direction from that of the other the conjunction is dissolved and with it love departs. What vitiated conditions separate, may appear from a recital of them. They are chiefly these: mania; frenzy; insanity; actual foolishness and idiocy; loss of memory; severe hysteric disease; extreme simplicity, so that there is no perception of good and truth; supreme obstinacy in refusing to yield to what is just and equitable; the utmost pleasure of gabbling, and talking of nothing but what is insignificant and frivolous; an unbridled propensity to divulge the secrets of home, and to quarrel, to strike, to revenge, to do mischief, to pilfer, to lie, to deceive, to blaspheme; neglect of infants; profligacy; luxury; excessive prodigality; drunkenness; filthiness; immodesty; addiction to magic and witchcraft; impiety; and many others. By legitimate causes here are not meant judicial causes, but legitimate in respect to the other partner. Separations from the house are in fact seldom decreed by a judge.

253. (17) *The second cause of legitimate separation is a vitiated condition of the body.* By vitiated conditions of the body are not meant accidental diseases which befall one or the other married partner during the time of marriage and which pass away, but inherent morbid conditions are meant which do not pass away. Pathology teaches them. They are multifarious, as, diseases by which the whole body is infected to a degree that may lead to fatal results by contagion. Such are malignant and pestilential fevers; leprosy; venereal diseases; gangrenes; cancers; and other like maladies. So also diseases by which the whole body becomes weighed down to such a degree that there is no consociability, and from which hurtful effluvia and noxious vapors are exhaled, either from the surface of the body or from its interiors, especially from the stomach and the lungs. On the surface of the body are malignant pocks, warts, pustules, scorbutic phthisis, virulent scab,—especially if the face is defiled with them. From the stomach come foul,

rank, fœtid and crude eructations; from the lungs, noisome and putrid breath, exhaled from apostemes, ulcers, abcesses, or from vitiated blood or vitiated lymph therein. Besides these are also other maladies of various names, as lipothymy, which is a total languidness of body and failure of strength; paralysis, which is a loosening and laxation of the membranes and ligaments that serve for motion; certain chronic diseases arising from loss of tensibility and elasticity of the nerves, or from too much density, tenacity, and acrimony of the humors; epilepsy; permanent debility from apoplexy; certain wasting diseases by which the body is consumed; the iliac passion; the celiac affection; hernia; and other like diseases.

254. (18) *The third cause of legitimate separation is impotence before marriage.* The reason why this is a cause of separation is, that the end of marriage is the procreation of offspring, and by such it is impossible; and as they know this beforehand they purposely deprive their married partner of the hope of it, the hope which yet should nurse and strengthen their conjugial love.

255. (19) *That adultery is the cause of divorce.* For this there are many reasons, which are in rational light and yet at this day are concealed. It may be seen from rational light that marriages are holy, and that adulteries are profane; and thus that marriages and adulteries are diametrically opposite to each other, and that when opposite meets opposite one destroys the other, to the very last spark of its life. It is so with conjugial love when a married man with determination and thus with set purpose commits adultery. With those who know something of heaven and hell these considerations come into a clearer light of reason; for they know that marriages are in heaven and from heaven, and that adulteries are in hell and from hell; and that these two cannot be conjoined, just as heaven cannot be conjoined with hell, and that if they are brought together in a man, heaven instantly departs and hell enters in. This then is the reason why adultery is the cause of divorce. Therefore the Lord says:—

Whosoever shall put away his wife except for fornication (*scortatio*), and shall marry another, committeth adultery (*Matt.* xix. 9).

He says, if he shall put away and marry another except for scortation he committeth adultery, because putting away for this cause is the complete separation of minds which is called divorce; but all other puttings away, for their causes, are the separations just treated of above. If after these another wife is married, adultery is committed; but not after divorce.

256. (20) *That adventitious causes of cold are also many; and that of these the first is being common, from being continually permitted.* The reason why being common, from being continually permitted, is an adventitious cause of cold is that it befalls those who think of conjugial love and of the wife lasciviously, but not those who think holily of marriage, and with confidence of the wife. That from being common from being continually allowed, even joys become indifferent, and also wearisome, is manifest from plays and scenic entertainments, from musical harmonies, dances, banquets, and other like enjoyments, which in themselves are charming because enlivening. It becomes similar with cohabitation and intercourse between married partners, especially between those who have not put away the unchaste love of the sex from their love for each other, and when in want of ability they vainly think of it as common, from being continually permitted. That this commonness is a cause of cold to them, is self-evident. It is called adventitious because it adds itself to intrinsic cold as a cause, and stands with it as a reason. To remove the cold arising also from this cause, wives, from a prudence inherent in them, by various repugnances make the permissible not permissible. But it is very different with those who judge chastely of their wives. With the angels, that it is common from being continually permitted is, for that reason, the very delight of the soul, and is the containant of their conjugial love. For they are in the enjoyment of that love continually, and in ultimates according to the presence of their minds not interrupted with cares, thus from the good pleasure of judgment on the part of the husbands.

257. (21) *That of the adventitious causes of cold the second is, that cohabitation with the consort from covenant and law seems constrained and not free.* This cause exists only among those with whom conjugial love is cold in the inmosts, and as

this adds itself to the inward cold it becomes an accessory or adventitious cause. With them love outside of the conjugial by their consent and favor of it is inwardly in heat, for the cold of the one is the heat of the other, which if not felt is yet there, yea, in the midst of the cold; and if it were not also then present there would be no recuperation. This heat is what causes the constraint, which is increased according as the covenant by agreement, and the law by right, are regarded by one party as bonds that may not be broken. It is different if on the part of both they are unloosed. The contrary is with those who have abhorred love outside of the conjugial, and who think of conjugial love as heavenly, and as heaven; and the more with those who perceive that it is so. With them the covenant with its agreements and the law with its obligations are written in their hearts, and are more and more inscribed upon them continually. With them the bond of that love is not secured by covenant obligation, nor by legal enactment, but these two are inherent from creation in the love itself in which they are. From these are the bonds in the world and not the reverse. Hence it is that everything which is of that love is felt as free. There is nothing free which is not of love. I have heard from the angels that the freedom of love truly conjugial is the freest, because it is the love of loves.

258. (22) *That of the adventitious causes of cold the third is affirmation by the wife, and talk by her about love.* With the angels in heaven there is no refusing and repugnance on the part of wives, as there is with some on earth. With the angels in heaven there is also talk about love by the wives, and not such silence as there is with some on earth. But the reason of these differences I may not tell, as it would not be becoming of me. They may however be learned from the wives of the angels, who freely disclose them to their husbands, as told in four Relations following the chapters; by the three wives in a hall over which I saw the golden rain,* and by the seven who were sitting in a rose garden;† which Relations are presented, to the end that all things may be disclosed which relate to the conjugial love here treated of, both in general and in particular.

* N. 155², 208. † N. 293, 294.

259. (23) *That of the adventitious causes of cold the fourth is, the thought of the man by day and by night about the wife that she is willing, and on the other hand the thought of the wife about the man that he is not willing.* That this is a cause of cessation of love with wives, and that it is a cause of cold with men, is passed by without observation; for it is among the things known to husbands, who study the secrets of conjugial love, that if a man at the sight of his wife by day or by her side at night thinks that she desires or wishes, he would be chilled to the extremities; and on the other hand, that if a wife thinks of the man that he can and does not wish, she loses her love. These facts are adduced to the end that this work may be perfected, and the delights of wisdom pertaining to conjugial love be made complete.

260. (24) *That as is the cold in the mind, so is it also in the body; and that according to the increase of that cold the externals of the body also are closed.* It is believed at this day that the mind of man is in his head and nothing of it in the body, when the fact is that both the soul and the mind are in the head as well as in the body. For the soul and mind are the man, and together constitute the spirit which lives after death. That this is in a perfect human form has been abundantly shown in our treatises. Hence it is that as soon as a man thinks any thought he can instantly utter it by the mouth which is of the body, and at the same moment can represent it by gesture; and as soon as he wills anything he can instantly act and effect it, through the members of the body, which could not be if the soul and the mind were not together in the body, and did not make his spiritual man. This being so it may be seen that, while conjugial love is in the mind, it is like to itself in the body; and because love is heat, that from the interiors, it opens the externals of the body; but on the other hand that the privation of it, which is cold, from the interiors closes the externals of the body. From these considerations the cause of the fact that ability abides with the angels to eternity is very manifest; and the cause of deficiency from cold with men.

261. To this I will add three Relations. First:—

In the upper northerly quarter near the east, in the spiritual world, there are places of instruction for boys, and for

youths, and for men, and also for old men. To these places are sent all who die in infancy and who are educated in heaven; likewise all who have newly come from the world and who desire knowledge respecting heaven and hell. This region is near to the east in order that all may be instructed by influx from the Lord; for the Lord is the east, because He is in the sun there, which is pure love from Him. Hence the heat from that sun in its essence is love, and the light from it in its essence is wisdom. These are inspired into them by the Lord from that sun, and they are inspired according to reception, and reception is according to their love of becoming wise. After periods of instruction those that have become intelligent are sent out from there, and are called the Lord's disciples. They are sent first into the west; and those that do not remain there go on into the south, and some through the south into the east; and they are introduced into the societies where their dwellings are to be.

Once when I was meditating on heaven and hell I began to desire a universal knowledge of the state of both, knowing that he who has a knowledge of universals, can afterwards comprehend the particulars, because these are in them as parts are in a whole. With this desire I looked towards that region in the northerly quarter near the east where the places of instruction were, and by a way then opened to me I walked thither, and entered one of the schools where young men were. And I went to the chief teachers who were giving instruction there and asked them if they knew the universals respecting heaven and hell.

They replied that they had some little knowledge of them, "But if we look towards the east, to the Lord, we shall be enlightened and know." And they did so and said, "The universals of hell are three; the universals of hell are however diametrically opposite to those of heaven. The universals of hell are three loves: the love of ruling from the love of self; the love of possessing the goods of others from the love of the world; and scortatory love. The universals of heaven are the three loves opposite to these: the love of ruling from the love of use; the love of possessing the goods of the world from the love of performing uses by means of them; and love truly conjugial."

This said, with a valediction of peace I left and returned home. After I reached home it was told me from heaven, "Examine these three universals, above and below, and afterwards we shall see them in your hand." It was said "In your hand" because all things that a man surveys with the understanding appear to the angels as written upon his hands.

262. After this I examined the first universal love of hell, which is the love of ruling from the love of self; and then the universal love of heaven corresponding to it, which is the love of ruling from the love of use. For I was not permitted to consider the one love without the other, because the understanding does not perceive the one love without the other, for they are opposites. Wherefore in order that each may be perceived they must be placed in contrast, one against the other. For a comely and beautiful face shines forth by contrast with a face that is uncomely and deformed. While I was examining the love of ruling from the love of self it was given me to perceive that this love is in the utmost degree infernal, and hence is with those who are in the deepest hell; and that the love of ruling from the love of use is in the highest degree heavenly and is therefore with those who are in the highest heaven. The reason why the love of ruling from the love of self is to the last degree infernal is, that to rule from the love of self is from man's own, and man's own is by nativity evil itself, and evil itself is diametrically contrary to the Lord; wherefore the more men progress in that evil the more they deny God and the holy things of the church, and adore themselves and nature. Let those, I pray, who are in that love explore it within themselves and they will see. This love is also of such a nature that in so far as the reins are given to it, which is when the impossible does not prevent, it rushes on from step to step, yea, even to the highest; and is not bounded there, but if there be no step higher it laments and grieves. Among politicians this love mounts up until they wish to be kings and emperors, and if possible that they might dominate over all things in the world, and be called kings of kings and emperors of emperors. But among clergymen the same love ascends so far that they would even be gods, and as far as possible rule over all things of heaven, and be called gods of gods. It will

be seen in what follows that neither these nor those acknowledge any God. On the other hand they that desire to rule from the love of uses do not wish to rule from themselves, but from the Lord—since the love of uses is from the Lord and is the Lord Himself. They regard dignities no otherwise than as means of performing uses. These they place far above dignities; but the former place dignities far above uses.

263. While I was reflecting upon these things it was said to me by an angel from the Lord, "Just now you shall see and be confirmed by seeing what the infernal quality of this love is."

Then suddenly on the left the earth opened and I saw a devil coming up out of hell, who had on his head a square cap pressed down over the forehead even to the eyes, his face full of pustules as of a burning fever, his eyes ferocious, his bosom swelling into a rhomb. Out of his mouth belched forth a fume as of a furnace; his loins were all aflame; in the place of feet were bony ankles without flesh; and from his body exhaled a stinking and unclean heat. I was terrified at the sight of him, and called out to him:

"Do not come near. Tell me whence you are?"

He answered hoarsely, "I am from the lower regions, and am there in a society with two hundred which is super-eminent above all societies. We there are all emperors of emperors, kings of kings, dukes of dukes, and princes of princes. No one there is a mere emperor, or a mere king, duke, and prince. We sit there upon thrones of thrones, and send forth mandates thence into all the world and beyond."

I said unto him, "Do you not see that you are insane from the fantasy of pre-eminence?"

He replied, "How can you speak so? We altogther see ourselves to be such, and are also acknowledged to be such by our companions."

Hearing this, I did not wish to say again, "You are insane," for from the fantasy he really was insane. And it was given me to know that this devil, while he lived in this world was only the steward of the house of some one, and that he was then so elated in spirit that he despised the whole human race in comparison with himself, and indulged the fantasy that he was worthier than a king, or even an emperor, from which

pride he had denied God, and counted all holy things of the church as nothing to him, but of some account to the stupid multitude.

At length I asked him, "How long do you two hundred thus glory among yourselves there?" He said, "To eternity. But those of us who torment others for denying their super-eminence sink down, for we are allowed to glory, but are not allowed to do harm to others."

I asked again, "Do you know what is the lot of those who sink down?" He said, "They sink into a kind of prison where they are called viler than the vile, or most vile, and they work."

Then I said to this devil, "Have a care then that you also do not sink down."

264. After this the earth opened again, but on the right, and I saw another devil rising up, upon whose head was as it were a tiara twined about with the coils, as of a serpent, whose head rose up from the top of it. His face was leprous from the forehead to the chin, and both hands also. His loins were naked and black as soot, through which fire gleamed darkly as of a hearth; and the ankles of his feet were like two vipers. Seeing him the former devil fell upon his knees and adored him.

"Why do you do that?" I asked.

He answered, "He is the God of heaven and earth, and is omnipotent."

And then I asked the other, "What do you say to that?"

He replied, "What should I say? I have all power over heaven and hell. The lot of all souls is in my hand." I asked again:

"How can he who is emperor of emperors thus submit himself, and you receive his adoration?" He answered:

"He is nevertheless my servant. What is an emperor before God? In my right hand is the thunderbolt of excommunication."

I then said, "How can you be so insane? In the world you were only a canon; and because you labored under the fantasy that you also had the keys, and thence the power of binding and loosing, you raised your spirit up to such a height of insanity that now you believe you are God Himself."

Angry at this, he swore that he was, and that the Lord has no power in heaven, "Because He has transferred it all to us. We need only command, and heaven and hell reverently obey. If we send any one to hell the devils immediately receive him; and so do the angels any one whom we send to heaven." I asked further, "How many are you in your society?" He said, "Three hundred; and we all there are gods; but I am the god of gods."

After this the earth opened under their feet and each sank down into his hell. And it was given me to see that there were workhouses under their hells into which those that do harm to others sink down; for his own fantasy is permitted to every one in hell, and also to glory in it, but he is not allowed to do harm to another.

Those who are there are such because man is then in his spirit, and the spirit after it is separated from the body comes into the full liberty of acting according to his affections and his thoughts thence.

Afterwards it was granted me to look into their hells. The hell where they were emperors of emperors and kings of kings was full of all uncleanness, and they appeared as various wild beasts with ferocious eyes. And so likewise in the other hell where they are gods and god of gods. In this hell dreadful birds of night also appeared flying about them which are called *ochim* and *ijim*. Thus did the images of their fantasies appear to me. From these experiences it was made evident what is the nature of the political love of self, and of the ecclesiastical love of self, that the one is to wish to be gods, and the other to wish to be emperors; and that men do thus wish, and strive to attain it, in so far as the reins are given to these loves.

265. After this a hell was opened where I saw two, one sitting on a bench holding his feet in a basket full of serpents, which appeared to be creeping up over the breast to his neck, and the other sitting upon a blazing ass, at whose sides red serpents were crawling, with necks and heads uplifted, and following the rider. I was told that these were popes, who had deprived emperors of their dominion and defamed and ill-treated them at Rome, whither they came supplicating and

adoring them; and that the basket in which serpents appeared and the blazing ass with serpents at its sides, were representations of their love of ruling from the love of self, but that such things do not appear to any except to those who look thither from a distance. There were several canons present of whom I asked whether these were those same popes. They said they had been acquainted with them, and knew that they were.

266. After I had seen these sad and dreadful things, I looked around and saw two angels standing and conversing not far from me, one clad in a woolen toga bright with flamy purple* and under it a tunic of shining linen, the other in similar raiment of scarlet, with a tiara, set, on the right side of it, with a number of rubies. I approached them, gave the salutation of peace, and reverently asked, "Why are you here below?"

They replied, "We were sent here from heaven by the Lord's command, to speak with you about the blessed lot of those who desire to rule from the love of uses. We are worshipers of the Lord. I am the prince of a society. The other is the high priest there."

The prince said he was a servant of his society, for that he served it by performing uses; and the other said he was the minister of the church there, because in their service he administered holy things for the uses of their souls; and that they both are in perpetual joys, from the eternal happiness that is in them from the Lord.

And they said that all things in that society are resplendent and magnificent, resplendent with gold and precious stones, and magnificent from palaces and paradises: "The reason is that our love of ruling is not from the love of self, but from the love of uses, and as the love of uses is from the Lord, all good uses in the heavens are therefore resplendent and refulgent. And as in our society we all are in this love, the atmosphere there appears golden from the light there which is derived from the flamy quality of the sun. The flamy quality of the sun corresponds to that love."

At these words there appeared also to me a like sphere about them, and an aroma was perceived therefrom, as I also told

* *i. e.* royal purple or crimson.

them; and I asked that they would add something more to what they had said about the love of uses.

And they continued, saying, "The dignities in which we are we indeed sought to attain; but for no other end than that we might the more fully perform uses, and more widely extend them. And we are also surrounded with honor, and accept it, yet not on our own account, but for the good of the society. For our brethren and consociates, who are of the common people there, scarcely know but that the honors pertaining to our dignities are in us, and hence that the uses we perform are from ourselves. But we feel otherwise. We feel that the honors of the dignities are outside of us and that they are in fact as garments with which we are clothed; but that the uses we perform are from the love of them within us from the Lord, and that this love receives its blessedness from communication with others through uses. And we know by experience that so far as we perform uses from the love of them the love increases, and with the love the wisdom by which the communication is effected; but that so far as we retain the uses within us, and do not communicate them, the blessedness perishes, and the uses then become as food hidden away in the stomach, which does not, by being distributed, nourish the body and its parts, but remains undigested and produces nausea. In a word the whole heaven is nothing but a containant of uses, from things first to last. And what are uses but love of the neighbor in act? And what but this love holds the heavens together?"

Hearing this I asked, "How can any one know whether he performs uses from the love of self or from the love of uses? Every man good as well as evil performs uses, and performs the uses from some love. Suppose that in the world there were a society of mere devils, and a society composed only of angels, I think the devils in their society, from the fire of the love of self, and the brightness of their own glory, would perform as many uses as the angels in theirs. Who then can know from which love and from what origin the uses are?"

To this the two angels responded, "Devils perform uses for the sake of themselves, and for the sake of fame, that they may be advanced to honors or acquire wealth. But not for

these do the angels perform uses, but for the sake of the uses, from the love of them. Man cannot distinguish these uses; but the Lord distinguishes them. Every one who believes in the Lord and shuns evils as sins performs uses from the Lord; but every one who does not believe in the Lord, and does not shun evils as sins, performs uses from himself and for the sake of himself. This is the distinction between uses performed by devils and uses performed by angels."

Having said this the two angels went away, and from afar they appeared to be carried like Elijah in a chariot of fire and taken up into their heaven.

267. The Second Relation:—

After some interval of time I entered a certain grove, and was walking about there, in meditation upon those who are in the lust and thence in the fantasy of possessing the things which are of the world, when at some distance from me I saw two angels conversing together, and by turns looking at me. I therefore went nearer, and as I approached they spoke to me and said, "We perceive within us that you are meditating on what we are saying, or that we are speaking on the subject of your meditation, which comes from a reciprocal communication of affections."

And so I asked them what was the subject of their conversation. They said they were speaking of fantasy, of lust, and of intelligence, and just now about those who delight themselves with the vision and imagination of possessing all things in the world. I then asked them to express their minds on those three, lust, fantasy, and intelligence.

Beginning their discourse they said, that every one is interiorly in lust from birth; but is in intelligence, exteriorly by education. And no one is in intelligence interiorly, that is in spirit, except from the Lord: "For every one is withheld from the lust of evil and kept in intelligence according to his looking to the Lord and at the same time conjunction with Him. Without this man is nothing but lust; but still in externals, or as to the body, he is in intelligence from education. For man lusts after honors and riches, or eminence and wealth; and he does not attain these two unless he appears moral and spiritual, thus intelligent and wise, and therefore from infancy

he learns to appear so; which is the reason why as soon as he comes among men or into company, he inverts his spirit, draws it away from lust, and speaks and acts from the idea of what is decorous and honorable which he has learned from infancy, and retains in the memory of his body; and he takes the greatest care that nothing of the insanity of lust, in which his spirit is, shall come forth. Hence every man who is not inwardly led by the Lord is a dissembler, a deceiver, a hypocrite, and thus an apparent man and yet not a man; of whom it may be said that his shell or body is wise and his kernel or spirit insane; and that his external is human and his internal bestial. Such men look upward with the back of the head and downwards with the front and so walk as if oppressed with heaviness, with the head drooping and the face prone to the earth. When they put off the body and become spirits and are set free, they become the insanity of their own lust; for those that are in the love of self have a burning desire to rule over the universe, yea, to extend its limits further to amplify their dominion. They never see the end.

They who are in the love of the world desire to possess all things thereof, and grieve and envy if any of its treasures lie hidden with any others. To the end therefore that such may not become mere lusts, and thus not men, it is given them in the natural* world to think from fear of the loss of reputation, and thus of honor and gain, and also from fear of the law and its penalty. And it is also given them to apply the mind to some study or occupation, by which they are kept in their externals, and thus in a state of intelligence, however delirious and insane they are inwardly."

I then asked whether all who are in lust are also in the fantasy of it. They replied that those who think within themselves inwardly, and indulge too much in their own imagination by talking with themselves, are in the fantasy of their lust; for they almost separate their spirit from its connection with the body, and by vision inundate the understanding, and fatuously delight themselves as if with universal possession. Into this delirium the man is let after death who has ab-

* The word here in the original is *spirituali*, but the context appears to show that by mistake, perhaps of the printer, *spirituali* is put for *naturali*. [Tr.]

stracted his spirit from the body, and who was not willing to withdraw from the delight of the delirium by thinking from religion about evils and falsities, and still less about the unbridled love of self, that it is destructive of love of the Lord, and about the unbridled love of the world, that it is destructive of love towards the neighbor.

268. After this a desire came upon the two angels, and also upon me, to see those who from love of the world are in the visionary lust or fantasy of the possession of all riches. And we perceived that this desire was inspired to the end that they might be known. We therefore looked at each other and said "Let us go."

Their places of abode were under the earth beneath our feet, yet above hell; and an opening appeared and a ladder there. By this we descended, and were told that they must be approached from the east, lest we should enter into the dark cloud of their fantasy, and our understanding and at the same time our vision, be overshadowed. And lo! there appeared a dwelling constructed of reeds, and thus full of chinks, standing in the thick cloud which flowed continually, like smoke, through the chinks of three of the sides. We entered and saw fifty here and fifty there sitting upon the benches, and turned away from the east and south, they looked towards the west and north. Before each one was a table, and on the table purses, distended, and around the purses abundance of gold coin.

We asked them, "Are these the riches of all in the world?"

They said, "Not of all in the world but of all in the kingdom."

Their speech had a hissing sound; and they appeared of rotund face, which had a reddish glow like a snail-shell; and the pupil of the eye glittered as it were on a plane of green which was from the light of fantasy.

We stood in their midst and asked, "Do you believe that you possess all the riches of the kingdom?"

They responded, "We do possess them."

Then we asked, "Which of you?" They answered:

"Each one." And we asked, "How each one? You are many."

They said, "Each one of us knows that all his are mine. It is not permitted any one to think, still less to say 'Mine are not yours,' but he may think and say 'Yours are mine.'"

The coins on the table appeared as of pure gold, even to us. But when we let in light from the east, they were little grains of gold which by common united fantasy they thus magnified. They said that every one who entered there had to bring some gold with him, which they divide into small bits, and these into little grains which by the unanimous power of fantasy they enlarge into coins of larger form.

Then we said, "Were you not born men of reason? Whence have you this visionary foolishness?"

They said, "We know that it is an imaginary vanity, but as it delights the interiors of our minds we come in here and are delighted as if from the possession of all things. But we do not remain here, except for a few hours, and when these are passed we go out and just as often a sound mind returns to us. But yet, at alternate periods our visionary pleasure comes over us and makes us by turns come in again, and by turns go out, so that we are alternately wise and insane. We know also that a hard lot awaits those who craftily deprive others of their goods."

We asked, "What lot?"

They said, "They are swallowed up and cast naked into some infernal prison where they are made to work for clothing and for food, and after that, for a few small coins, which they collect, and on which they set their heart's joy. But if they do evil to their companions they are made to give up a part of their little coins as a fine."

269. After this we ascended from these lower regions into the south, where we were before; and there the angels related many things worthy to be remembered, respecting lust not visionary or fantastical, in which every man is from nativity, "That while they are in it they are as it were infatuated, and yet seem to themselves as wise in the highest degree; and that by turns they are remitted from this infatuation into the rational, which with them is in the externals, in which state they see, acknowledge and confess their insanity; and yet from this rational state they long for their insane state, and also cast themselves into it, as from what is forced and undelightful into what is free and delightful. Thus lust and not intelligence is inwardly pleasing to them."

"There are three universal loves of which, from creation, every man is composed: the love of the neighbor which is also the love of performing uses; the love of the world which is also the love of possessing wealth; and the love of self which is also the love of ruling over others. The love of the neighbor or the love of performing uses is a spiritual love; but the love of the world which is also the love of possessing wealth is a material love; and love of self or the love of ruling over others is a corporeal love. Man is man when the love of the neighbor or the love of doing uses makes the head, and the love of the world makes the body, and the love of self, the feet. But if the love of the world forms the head, man is not a man—other than as it were a humpback; and when the love of self makes the head, he is not a man standing on his feet but on his palms, with his head downwards and the buttocks upwards. When the love of the neighbor forms the head, and the other two loves in order make the body and the feet, man appears from heaven of an angelic countenance, with a beautiful rainbow about his head; and if the love of the world makes the head he appears from heaven with a pallid countenance, as of a dead person, with a yellow circle about his head; but if the love of self makes the head he appears from heaven of dusky countenance, with a white circle around the head."

At this I asked, "What do the circles about the head represent?" They answered, "They represent their intelligence. A white circle around the head with a dusky countenance represents that his intelligence is in things external, or around him, but in things internal or within him is insanity. Such a man also is sane while he is the body, but insane when in the spirit. And no man is sane in the spirit except from the Lord, which comes to pass when he is born and created again or anew from Him."

After these things were said the earth opened at the left, and I saw a devil coming up through the opening having a white lucid circle around his head, and I demanded:

"Who are you?"

He said, "I am Lucifer, Son of the Dawn. And because I made myself like the Most High I was cast down."

Yet he was not, but believed himself to be that Lucifer.

I said, "As you were cast down how can you rise again out of hell?"

He replied, "I am a devil there, but here I am an angel of light. Do you not see my head encircled with a lucid sphere? And you will see also if you wish that I am super-moral among the moral, super-rational among the rational, yea, super-spiritual among the spiritual. I can also preach, and also have preached."

I asked, "What have you preached?"

He said, "Against defrauders, against adulterers, and against all infernal loves. Yea, then I called Lucifer (myself) a devil, and proclaimed with an oath against him (against myself) and for this was exalted with praises even to heaven. Hence it is that I am called the Son of the Dawn. And, whereat I myself have wondered, when I was in the pulpit I thought no otherwise than that I was speaking rightly and properly. But I have discovered to myself the reason. It was because I was in externals, and these were then separated from my internals; but though I discovered this to myself, I could not change myself, because on account of my pride I did not look to God."

I then asked him, "How could you speak in this way when you yourself are a defrauder, yourself an adulterer, and yourself a devil?"

He replied, "I am one person when I am in externals or in the body, and another when in internals or in the spirit. In the body I am an angel, but in the spirit a devil. For in the body I am in understanding, but in spirit in the will, and my understanding carries me upwards, but the will carries me downwards; and when I am in understanding a white halo encircles my head, but when the understanding surrenders itself entirely to my will, and becomes its understanding, which is our final lot, then the halo grows dark and perishes and when this comes to pass we are no longer able to ascend into this light."

Afterwards he spoke of his two-fold state, external and internal, more rationally than any one else; but suddenly when he saw the angels with me he was inflamed in face and voice, and became black, even as to the circle about his head, and sank down into hell through the opening by which he rose.

Those standing by formed this conclusion from the things seen: That a man is such as is the quality of his love, and not such as the quality of his understanding, because the love easily carries the understanding over to its side, and subordinates it.

I then asked the angels, "Whence have devils such rationality?"

They said, "It is from the glory of the love of self. For the love of self is encircled with glory, and glory elevates the understanding even into the light of heaven. For with every man the understanding can be elevated according to its knowledges, but not the will, except by a life according to the truths of the church and of reason. Hence it is that even atheists who are in the glory of reputation from the love of self, and thence in the pride of their own intelligence, rejoice in a sublimer rationality than many others; but it is when they are in the thought of the understanding, and not when they are in the affection of the will, and the affection of the will has possession of the internal of man, but the thought of the understanding of his external."

Further, the angel told the reason why man is constituted of the three loves above mentioned, of the love of uses, of the love of the world, and of the love of self, which is, so that he may think from God though as if from himself. He said that the highest things in man are turned upwards to God, the intermediate things outwards to the world, and the lowest things downwards to himself, and because these are turned downwards man thinks just as if from himself, although from God.

270. The Third Relation:—

One morning after sleep my thought was deeply engaged on some of the secret things of conjugial love; and finally on this: *In what region of the human mind does love truly conjugial reside, and hence in what region does conjugial cold reside?* I knew that there are three regions of the human mind, one above another, and that natural love dwells in the lowest region, spiritual love in the higher, and celestial love in the highest, and that in each region there is a marriage of good and truth; and as good is of love and truth is of wisdom, that in each region there is a marriage of love and wisdom; and that this marriage is the same as the marriage of the will and

the understanding, since the will is the receptacle of love and the understanding is the receptacle of wisdom.

While I was in the depth of this thought, lo! I saw two swans flying towards the north, and presently two birds of paradise flying towards the south, and also two turtle doves flying in the east; and as I followed their flight with my sight I saw that the two swans bent their way from the north towards the east, likewise the two birds of paradise from the south; and that they joined the two turtle doves in the east and flew together to a certain lofty palace there, surrounded by olive trees, palms, and beeches. The palace had three tiers of windows one above another; and as I was directing my attention to them I saw the swans fly into the palace through windows opened in the lowest tier, the birds of paradise through windows opened in the middle tier, and the turtle doves through windows opened in the highest tier. As I observed this an angel stood by, and said:

"Do you understand the things you have seen?" I replied, "In some small degree."

He said, "This palace represents the dwelling-places of conjugial love as they are in the human mind. The highest part of it, into which the turtle doves entered, represents the highest region of the mind, where conjugial love dwells in the love of good with its wisdom; the middle part into which the birds of paradise entered represents the middle region, where conjugial love dwells in the love of truth with its intelligence; and the lowest part into which the swans entered represents the lowest region of the mind, where conjugial love dwells in the love of what is just and right with its knowledge. These are also signified by the three pairs of birds—the pair of turtle doves signify conjugial love of the highest region, the pair of birds of paradise conjugial love of the middle region, and the pair of swans conjugial love of the lowest region. Like things are signified by the three kinds of trees around the palace, the olives, the palms, and the beeches. We, in heaven, call the highest region of the mind celestial, the middle spiritual, and the lowest natural; and we perceive them as habitations in a house, one above another, and the ascent from one to another by degrees, as by stairs; and in each part as it were two apart-

ments, one for love, the other for wisdom; and in front as it were a bed-chamber, where love with its wisdom, or good with its truth, or, what is the same, where the will with its understanding consociate in bed. In that palace all the secrets of conjugial love stand forth as in effigy."

Hearing these things, and kindled with a desire to see the palace, I asked whether it is granted any one to enter in and view it, as it is a representative palace. He answered:

"To none but those in the third heaven, because to them every representative of love and wisdom becomes real. From them I heard what I have related to you. And this also, that love truly conjugial dwells in the highest region in the midst of mutual love, in the marriage chamber or apartment of the will, and also in the midst of the perceptions of wisdom, in the marriage chamber or apartment of the understanding; and that they are consociated in bed in the bed-chamber which is at the front and in the east."

I asked, "Why are there two marriage chambers?" He said, "The husband is in the marriage chamber of the understanding, and the wife in the marriage chamber of the will."

And I asked, "Since conjugial love dwells there, where then is conjugial cold?"

He answered, "That also is in the highest region, but only in the marriage chamber of the understanding, the marriage chamber of the will there being closed. For the understanding with its truths can as often as it pleases ascend by a spiral stairway into the highest region, into its marriage chamber; but if the will with the good of its love does not at the same time ascend into the consociate marriage chamber, this is shut, and there comes cold into the other and this is *conjugial cold*. The understanding, when there is such cold toward the wife, looks down from this highest region to the lowest, and descends also if not restrained by fear, that it may be warmed there by illicit fire."

Having said this, he would have told still more about conjugial love, from its effigies in that palace, but he said:

"Enough for the present. First inquire whether these things are above the common understanding. If they are, why say more? But if they are not, more will be disclosed."

OF THE CAUSES OF APPARENT LOVE, FRIENDSHIP, AND FAVOR IN MARRIAGES.

271. As the causes of colds and separations have been treated of, it follows in order that the causes of apparent love, friendship, and favor in marriages should also be treated of. For it is known that although at this day colds separate the minds (*animos*) of married pairs, nevertheless they dwell together and procreate—which would not be if there were not also loves that are apparent, and at times similar to or emulative of the heat of genuine love. That these appearances are necessities and utilities, and that without them houses, and therefore societies, could not hold together, will be seen in what follows.

Besides this, some conscientious person may labor under the idea that disagreements of minds (*mentium*) between them and their consort, and the consequent internal alienations, are their own fault, and will be imputed to them, and they grieve at heart on that account. But as internal differences are not in their power to help, it is enough for them to quiet the troubles that arise from conscience, by apparent loves and favors; and thence also friendship may return in which conjugial love on his part lies concealed, even if not on the part of the other.

But this chapter, on account of the number of the varieties of this subject-matter, shall be divided like the former into sections. Its sections are these:—

(1) That in the natural world almost all can be conjoined as to external affections, but not as to internal if these disagree and appear.

(2) That in the spiritual world all are conjoined according to internal affections, and not according to external unless these act as one with the internal.

(3) That the affections according to which matrimony is commonly contracted in the world are external.

(4) But that if there are not internal affections within, which conjoin the minds, matrimony is loosened in the house.

(5) That nevertheless matrimony in the world is to endure to the end of the life of both.

(6) That in cases of matrimony in which internal affections do not conjoin there are external affections which simulate internal, and consociate.

(7) That from these come apparent love, or apparent friendship and favor between married partners.

(8) That these appearances are conjugial simulations which are laudable, because useful and necessary.

(9) That these conjugial simulations with a spiritual man conjoined to a natural, savor of justice and judgment.

(10) That these conjugial simulations with natural men savor of prudence for various causes.

(11) That they are for the sake of amendment and for accommodation.

(12) That they are for the sake of preserving order in domestic affairs, and for mutual help.

(13) That they are for the sake of the unanimous care of infants and in respect to children.

(14) That they are for the sake of peace in the house.

(15) That they are for the sake of reputation out of the house.

(16) That they are for the sake of various favors expected from the married partner, or from his or her kindred, and thus for fear of the loss of them.

(17) That they are for the sake of having blemishes excused, and thus for avoidance of disrepute.

(18) That they are for the sake of reconciliation.

(19) That if on the part of the wife favor does not cease when faculty ceases with the man, there may spring up a friendship emulating conjugial friendship as they grow old.

(20) That there are different kinds of apparent love and friendship between married partners, one of whom is subjugated, and is therefore subject to the other.

(21) That there are infernal marriages in the world between married partners who inwardly are the bitterest enemies and outwardly like the most intimate friends.

Now follows the explanation of these.

272. (1) *That in the natural world almost all can be conjoined as to external affections, but not as to internal affec-*

tions if these disagree and appear. The reason is that in the world man is endowed with a material body, and this is filled with cupidities, which are there as the dregs that precipitate themselves to the bottom when the must of wine is clarified. Of such things do the materials consist, of which the bodies of men in the world are composed. Hence it is that the internal affections, which are of the mind (*mens*), do not appear, and with many scarcely a trace of them shows through. For either the body absorbs and involves them in its dregs, or from the simulation learned from infancy hides them deeply from the sight of others; and thereby one lets himself into the state of any affection that he observes in another, and attracts his affection to himself, and thus they conjoin themselves. The reason why they conjoin is that every affection has its delight, and the delights bind together the external minds (*animos*). But it would be otherwise if internal affections like external appeared to the sight in face and gesture, and to the ear in the tone of the voice, or if their delights were perceived by the nostrils, or scented as they are in the spiritual world. Then, if they should differ so far as to be discordant they would separate the minds (*animos*) one from the other, and they would draw apart to a distance according to the perception of antipathy. From these considerations it is clear that in the natural world nearly all can be conjoined as to external affections, but not as to internal affections if these disagree and appear.

273. (2) *That in the spiritual world all are conjoined according to internal affections, and not according to external, unless these act as one with the internal.* The reason is that the material body—which as has just been said above was able to receive and manifest the forms of all affections—has then been cast off, and, denuded of that body, man is in his own internal affections, which his body before concealed. Hence it is that these homogeneities and heterogeneities, or sympathies and antipathies, are there not only felt, but also appear—in the face, in speech, and in gesture; wherefore similitudes are there conjoined and dissimilitudes are separated. This is the reason why the universal heaven is arranged by the Lord according to all the varieties of the affections of the love of good and of

truth; and hell on the contrary according to all the varieties of the affections of the love of evil and of falsity.

Since angels and spirits, equally with men in the world, have internal and external affections, and as internal affections cannot there be concealed by the external, they show through and manifest themselves. Hence with them, both are brought into similitude and correspondence, after which their internal affections through the external, are effigied in their faces, are perceived in the tones of their speech, and are also apparent in the gestures of their deportment. That angels and spirits have affections, internal and external, is from the fact that they have a mind and a body, and affections and thence thoughts are of the mind, and sensations and thence pleasures are of the body.

It often occurs there after death that friends meet, and their friendship in the former world comes to mind, and then they believe they are to associate in a life of friendship as before. But when that consociation, which is only of the external affections, is perceived in heaven, there comes a separation according to the internals; and then from that meeting together some are sent away to the north, and some into the west, and each to such distance from the other that they never see or know each other more. For in their places of abode they are changed in face, which becomes the effigy of their internal affections. From this it is plain that in the spiritual world all are conjoined according to internal affections, and not according to external unless these act as one with the internal.

274. (3) *That the affections according to which matrimony is commonly contracted in the world are external.* This is because internal affections are rarely considered, and if considered their similitude is not seen in the woman; for by native gift she withdraws her internal affections into the interior recesses of her mind. The external affections which induce men to contract matrimony are many. The first affection of this age is for the enlargement of family estate by wealth, both that they may be enriched and that they may have abundance; another is aspiration after honors, either to be held in high esteem, or to be in an enlarged state of fortune. Besides these, there are various allurements and concupiscences, neither do these give room for searching into the agreements of internal

affections. From these few considerations it is clear that matrimony is commonly contracted in the world according to external affections.

275. (4) *But that if there are not internal affections within, which conjoin the minds, matrimony is loosened in the house.* It is said in the house, because it is between them privately. This comes to pass when the first fires, kindled at the time of betrothal and burning into a flame as the nuptials approach, afterwards, on account of discordance of internal affections grow successively less ardent, and finally pass away into cold. It is known that then the external affections, which led and lured them into matrimony, are sundered so that they no longer conjoin. That colds arise from various causes, internal, external, and adventitious, which all derive their streamlets from the dissimilitude of internal inclinations, has been confirmed in the preceding chapter. From this the truth is evident, that if there are not internal affections within the external, which conjoin the minds (*mentes*), matrimony is loosened in the house.

276. (5) *That nevertheless matrimony in the world is to endure to the end of life.* This is stated, that there may be presented more manifestly to the reason the necessity, the utility, and the truth, that where there is not genuine conjugial love it is yet to be feigned, or to have it appear as if there were. It would not be so if marriages entered into were not covenanted to the end of life, but were dissolvable at will, as they were with the Israelitish nation, which arrogated to itself the liberty to put away wives for whatever cause, as appears from these words in *Matthew*:—

> The Pharisees came unto Jesus, saying, Is it lawful for a man to put away his wife for every cause? And when Jesus answered, that it is not lawful to put away a wife and marry another except for scortation, they replied that yet Moses commanded to give her a bill of divorcement and put her away; and the disciples said, If the case of a man with a wife be so it is not expedient to marry (xix. 3–10).

As the marriage covenant is therefore a covenant for life, it follows that appearances of love and friendship between married partners are necessities. That the matrimony contracted is to endure to the end of life in the world, is from Divine law; and because it is from this, it is also from rational law;

and thence from civil law. It is from the Divine law that a man may not put away his wife and marry another except for scortation as above; it is from rational law, because this is founded upon the spiritual—for Divine law and rational law are one law. From the latter and the former, or through the latter from the former may be seen the great number of enormities, and the destructions of societies that would come from the* dissolutions of marriages or the putting away of wives before death at the pleasure of the husband. Those enormities, and the destructions of societies may be realized in some fulness from the discussion concerning the origin of conjugial love by those gathered together from the nine kingdoms, in the Relation at n. 103–115, to which there is no need to superadd further reasons. But these reasons do not prevent the permission of separations for their own causes, of which above at n. 252–254; and also of concubinage, of which in the Second Part.

277. (6) *That in cases of matrimony in which internal affections do not conjoin, there are external affections which simulate internal and consociate.* By internal affections are meant mutual inclinations in the minds of both which are from heaven; and by external affections are meant inclinations in the mind of both which are from the world. These affections or inclinations are indeed equally of the mind, but they occupy the lower region of it, but those the higher region. But both being allotted their seat in the mind, it may be believed that they are alike and agree; but though not alike they can yet appear as if alike, and with some they exist as conformities, but with others as soothing simulations. There is implanted in each from the first covenant of marriage a certain community, which though they disagree in minds (*animis*) yet remains inseated, as community of possessions, and with many a community of uses, and of the various necessities of the household, and thence community also of thoughts, and of certain secrets. There is community also of the bed, and community in the love of infants, besides others, which likewise are inscribed upon their minds because upon the conjugial covenant. From these especially, come the external affections that resem-

*In the Latin: "Societies, and the dissolutions, *etc.*"

ble internal. Those, however, that only simulate them are partly from the same origin, and partly from an other. But both are treated of in what follows.

278. (7) *That from these come apparent love, apparent friendship, and favor between married partners.* Apparent loves, friendships, and favors between married partners follow from the conjugial covenant binding to the end of life, and from the conjugial community thereby inscribed upon the parties to the covenant—whence the external affections are born that resemble internal, referred to just above. And from other causes, which are the uses and the necessities, whence conjunctive or simulated external affections arise in part, whereby external love appears like internal, and external friendship like internal friendship.

279. (8) *That these appearances are conjugial simulations which are laudable, because useful and necessary.* They are called simulations because they exist between those who disagree in mind, and from these disagreements are inwardly in cold. When, nevertheless, they in externals live a consociated life, as is proper and becoming; the intercourse in their dwelling together may be called simulations, but conjugial simulations, which being laudable because for the sake of uses, differ entirely from hypocritical simulations; for by them all those goods are provided for that are recounted in order below, in sections 11–20. That they are laudable from the fact that they are necessities, is because without them those goods would be banished, and yet the cohabitation is enjoined, by the covenant and by law, and is therefore incumbent upon them both as a duty.

280. (9) *That these conjugial simulations, with a spiritual man conjoined to a natural, savor of justice and judgment.* The cause of it is that what the spiritual man does, he does from justice and judgment, and therefore does not see the simulations as estranged from his internal affections but coupled with them; for he acts seriously and looks to amendment as an end, and if this does not follow he looks to accommodation for the sake of order in the house, for the sake of mutual help, for the sake of the care of infants, for the sake of peace and quietness. To this he is led from justice; and from judg-

ment he carries it into effect. That a spiritual man cohabits thus with a natural, is because even with the natural a spiritual man acts spiritually.

281. (10) *That these conjugial simulations, with natural men, savor of prudence for various causes.* Between two married partners of whom one is spiritual and the other natural (by spiritual is meant, who loves spiritual things and thus is wise from the Lord, and by natural is meant, who only loves natural things and so savors of self) when the two are consociated by marriage, conjugial love with the one that is spiritual is heat, and with the one that is natural is cold. It is plain that heat and cold cannot abide together; and that heat cannot enkindle him who is in cold unless the cold be first dispelled; nor can cold flow into him who is in heat, unless the heat be first removed. Hence it is that there can be no inward love between married partners that are spiritual and natural; but that on the part of the spiritual married partner there can be love emulative of inward love, as was said in an article above. But there can be no inward love between two natural married partners, because both are cold. If they are warm, it is from the unchaste. They can, nevertheless, even with separate minds, dwell together in the house, and also assume looks as of love and friendship towards each other, however mutually discordant their minds. With them external affection, which for the most part are of wealth and possessions, or honors and dignities, may be as it were ardent; and because this ardency induces fear for the loss of them, conjugial simulations are to them necessities, which are chiefly those mentioned in sections 15–17 below. Other causes enumerated with these may have something in common with the causes that concern the spiritual man, of which above at n. 280, but only in case prudence with the natural man savors of intelligence.

282. (11) *That they are for the sake of amendment and for accommodation.* That the conjugial simulations which are appearances of love and friendship, between married partners disagreeing in mind, are for the sake of amendment, is because a spiritual man joined to a natural by the matrimonial covenant, has no other intention than amendment of life, which is promoted on his or her part by wise and refined conversa-

tion, and by favors soothing to the peculiar disposition of the other. And if these fall upon the ears and manners in vain, then he or she strives for accommodations, for the preservation of order in domestic affairs, for mutual aid, and for the sake of infants and children, and such things. For the words and deeds that proceed from a spiritual man savor of justice and judgment, as has been shown above (n. 280).

But with married partners, of whom neither is spiritual but both are natural, the like may take place, but for other ends. If for the sake of amendment and accommodation, it is to the end that either may be brought into similarity of manners with him or herself, and be subordinated to his or her desires, or with a view to some services that they may be of advantage to his or her own, or for the sake of peace in the house, or of the good name out of the house, or for the sake of favors hoped for from the married partners, or from his or her relations, and for other ends. But with some they come from the prudence of their reason; with some from native civility; with some from the delights of desires familiar from birth, the loss of which is feared; besides many ends from which the favors received as if of conjugial love, become more or less feigned. There are also attentions as if of conjugial love, shown out of the house and none within the house. But these look to the good name of each as an end, and if not to this they are in sport.

283. (12) *That they are for the sake of preserving order in domestic affairs, and for mutual help.* Every house where there are children with their instructors, and other domestics, is a society emulative of the large society. This in fact has its existence from such, as a whole from its parts; and just as the welfare of a great society depends upon order, so does the welfare of this small society depend upon order. Wherefore, just as it concerns the magistrates in a composite society to see and provide that order shall exist and be preserved, so does it concern married partners in their particular society. But this order cannot be if the husband and wife disagree in mind, for then mutual counsel and mutual aid are, like their minds, distraught and disseverd, and the form of the small society is thus rent asunder. Therefore, for the preservation of order, and thereby to provide at once for themselves

and for their household, or for their household and at the same time for themselves, that they do not come to hurt and rush to destruction, necessity requires that the master and mistress of the house agree and make one; that if this cannot be, on account of mental difference, still, in order that it may be well it ought to be done, and it also is becoming that this should be done, by representative conjugial friendship. That thereby harmony is secured in houses, for the sake of necessities and thence of utilities, is known.

284. (13) *That they are for the sake of the unanimous care of infants, and in respect to children.* That there are conjugial simulations between married partners which are appearances of love and friendship, resembling those truly conjugial, for the sake of infants and children, is very well known. Their common love for these disposes each married partner to regard the other with kindness and with favor. The love of infants and children with the mother and father conjoins themselves—as the heart and the lungs in the breast; the love of them with the mother is as the heart there, and the love towards them with the father is as the lungs there. The reason for the comparison is that the heart corresponds to love, and the lungs to the understanding, and love from the will is with the mother, and love from the understanding is with the father. With spiritual men there is a conjugial conjunction through tihs love, from justice and judgment—from justice, because the mother carried them in the womb, with suffering brought them forth, and afterwards with unwearying care suckles, feeds, cleanses, clothes, and brings them up.

285. (14) *That they are for the sake of peace in the house.* Conjugial simulations or outward friendship for the sake of peace and tranquillity in the house, are chiefly on the part of men, by reason of their natural characteristic, that what they do they do from the understanding, and the understanding (because understanding is thinking) is occupied with various things that disquiet, distract, and disturb the mind. Therefore if there were intranquillity at home, it would come to pass that their vital spirits would flag, and their interior life sink as it were into death, and thus their health, both of body and mind, be destroyed. The minds of men are beset with fears

of these perils, and of many others, in case there were no asylum at home, with their wives, to calm the disturbance of the understanding. Moreover, peace and tranquillity make the minds serene, and dispose them gratefully to receive the kindnesses offered by their wives, who employ every means to dispel clouds, which they are keen to see, from the minds of their husbands; and these things also make their presence grateful. It is therefore plain that the simulation of a love truly conjugial is a necessity, and also of use, for the peace and tranquillity of the house. Add to this that with wives simulations are not as with men, and if they appear alike it is from real love, because they are born loves of the understanding of men, and therefore gratefully accept the favors of their husbands, if not with the mouth yet with the heart.

286. (15) *That they are for the sake of reputation out of the house.* The fortunes of men for the most part depend upon their reputation, that they are just, sincere, and upright; and this reputation also depends upon the wife, who knows his private life. If therefore the discordance of their minds should break forth into open enmity, quarrels, and threatenings of hatred, and these were noised abroad by the wife and her friends, and by the servants, they would easily be turned into revilings which would besmirch his name and be of bad repute. To avert such evils no other means are available but either to pay simulated court to the wife, or that they be separated as to the house.

287. (16) *That they are for the sake of various favors, expected from the married partner or from his or her kindred, and thus for fear of the loss of them.* This takes place, especially, in marriages of dissimilar station and condition, of which above at n. 250. As when a wealthy wife is taken, and she puts away her money in bags, or puts out her treasure on mortgage; and more yet, if she insists boldly that the husband is in duty bound to support the household out of his own property and income. That similitudes as if of conjugial love are thence resorted to by compulsion is commonly known. The like takes place when a wife is taken whose parents, kindred, and friends are high in office, in lucrative business, or in mercantile occupations, who are able to arrange for her a more prosperous con-

dition, that for the sake of this also there are simulations as if of conjugial love is commonly known. That in both cases they are for the fear of the loss of them is obvious.

288. (17) *That they are for the sake of having blemishes excused, and thus for avoidance of disrepute.* The blemishes on account of which married partners fear disrepute are numerous, some serious, and some not serious. There are blemishes of the mind and blemishes of the body less grievous than those enumerated in a former chapter (n. 252, 253), which are causes of separation. The blemishes meant here, therefore, are those that are borne in silence by the other married partner, to avoid disgrace. Besides with some there are incidental offences which would be subject to penalties of the law if divulged, not to speak of defect of the ability in which men are wont to glory. That excusings of such blemishes, for the avoidance of disgrace, are causes of simulation of love and friendship with a married partner, is manifest without further confirmation.

289. (18) *That they are for the sake of reconciliation.* It is known in the world that between married partners who from various causes are of discordant minds there are alternate dissensions and confidences, alienations, and conjunctions, yea, quarrels and adjustments, and thus reconciliations; and that then apparent friendships are restored. There are also reconciliations which are effected after separations, which are not thus alternate and transitory.

290. (19) *That if on the part of the wife favor towards the man does not cease when faculty ceases with him, there may spring up a friendship emulating conjugial friendship as they grow old.* The chief of the causes of the separation of minds between married partners is decreasing favor on the part of the wife as faculty wanes with the man, and thence decrease of love. For in like manner as states of heat communicate with each other, so also do states of cold. That from failure of love with both of them friendship fails, and, if domestic ruin is not feared, favor also, is evident from reason and from experience. If then the man tacitly imputes to himself the cause, and the wife abides still in chaste favor towards him, there may result thence a friendship which, as it is between

married partners, appears like a love emulating conjugial love. That there may be friendship as of that love between aged married partners, is attested by experience as to the tranquillity, security, amiability, and abundant comity of their close companionship, intercourse, and consociation.

291. (20). *That there are different kinds of apparent love and friendship between married partners, one of whom is subjugated, and is therefore subject to the other.* It is among the things known in the world at the present day that, after the first period of married life has passed, emulations spring up between married partners in respect to right and authority—as respects right, in that according to the conditions of the covenant made there is equality, and each has dignity in the duties of his or her function; and as to authority, in that superiority is insisted on by men in all affairs of the house because they are men, and women are held to be inferior, because they are women. Such rivalries familiar at this day, arise from no other source than that there is no consciousness of love truly conjugial and no sensible perception of the beatitudes of that love, from the absence of which, instead of that love there is lust, which counterfeits that love. From this lust, genuine love being absent, there issues a striving for power, which in some is from the delight of the love of ruling, with some has been implanted by artful women before the nuptials, and to some is unknown. Men, who are in this striving, and after the vicissitudes of emulation obtain the mastery, either reduce their wives to be their rightful possession or reduce them into obedience to their will, or into bondage, each man according the degree and the peculiar state of the striving inherent and latent in himself. But if wives are in this ambition, and after the turns of emulation obtain the mastery, they either bring their husbands into equality of right with themselves, or into obedience to their will, or into bondage. But as there remains with wives, after the fasces of authority have been won by them, the lust which counterfeits conjugial love—being restrained by law, and by the fear of legitimate separation in case they extend their authority beyond what is allowable, to what is not allowable—they lead therefore a consociate life with their husbands. But what

kind of love and friendship there is between a dominating wife and a servile husband, or between a dominating husband and a subservient wife cannot be described in a few words. Yea, if their differenees were brought together in species, and these recounted, pages would not suffiee. For they are various and diverse, aeeording to the nature of the ambition with men, similarly various with the wives, and those of men are diverse from those that are with women. For such men are in no friendship of love but what is fatuous, and sueh wives are in the friendship of spurious love from lust. But it shall be told now in the following section by what art wives aequire power over men.

292. (21) *That there are infernal marriages in the world, between married partners who inwardly are the bitterest enemies and outwardly like most intimate friends.* I am indeed forbidden by wives of such sort who are in the spiritual world not to set these marriages in public light, for they fear lest at the same time their art of gaining power over men should be divulged, which yet they are exeeedingly anxious should be concealed. But as by men in that world I am urged to disclose the causes of their intestine hatred, and of the fury as it were excited in their hearts against their wives on account of their elandestine arts, I will merely relate the following: Men have told me that, unconsciously, they contracted a terrible fear of their wives, on account of which they eould not but be most slavishly obedient to their will, more obsequious to their nod than the vilest slaves, so that they became as if spiritless. And that not only did men not plaeed in dignity become so before their wives, but also men of exalted station, yea, valiant and renowned generals. And they said that after this terror was contracted they eould not hazard to speak to their wives exeept in a friendly way, nor to do otherwise than aceording to their good pleasure, although in their hearts they cherished deadly hatred against them; and yet that their wives talked and acted courteously with them, and listened compliantly to some of their requests. Now, as the men themselves greatly wondered whence there sprang up sueh antipathy in their internals and sueh apparent sympathy in externals, they have searehed into the causes, from women to whom the seeret art was known, and

they said that they reeeived it out of the mouths of these, that women eoneeal deeply with themselves the knowledge by whieh they understand how to subject men, if they will, to the yoke of their authority. And that with unmannerly wives it is done by alternate seolding and favoring, with others of them by hard and unpleasant looks eontinually, and by other means with others. But by wives of refined manners it is done by obstinate pressing of their requests, never by turns intermitted, and by pertinaeious opposition to their husbands if they suffer hard things from them, insisting upon their right of equality by law, from whieh they boldly render themselves stubborn, yea, that if cast out of the house they will return at their pleasure, and persist in the like demands. For they know that men from their nature ean by no means withstand the obstinate persisteney of their wives, and that after surrender to their will they submit themselves, and then the wives show themselves civil and bland to the husbands under their authority.

The real eause of the domination of wives through this eraft is that man aets from the understanding and woman from the will, and the will ean be persistent but the understanding cannot. It was told me that the worst of this kind, who are inwardly eorroded with the ambition to rule, can hold tenaciously to their obstinate determination even to a struggle for life. I have also heard the exeuses offered by those women, why they entered into the praetiee of this art. They said they would not have entered into it if they had not foreseen supreme contempt and future rejeetion, and henee their ruin, if they were subjugated by their husbands; and so of necessity they took up these their arms. To this they added this warning to men, that they should leave to wives their rights, and that when alternately they are in cold they should not eount them viler than slaves. They also said that many of their sex are not in eondition to employ this art, from innate timidity. But I added, "From innate modesty." From these experiences it is now made known what is meant by infernal marriages in the world, between married partners who inwardly are the bitterest enemies and outwardly like the most intimate friends.

293. To this shall be adjoined two Relations. The first is this:—

I was once looking through a window toward the east and saw seven women sitting on a bank of roses by a certain fountain, drinking water. I looked intently to see what they were doing, and the intentness of my gaze affected them. Whereupon one of them by nod invited me, and I left the house and speedily went to them. When I arrived I asked politely from whence they came.

They said, "We are wives, and are having a conversation here about the delights of conjugial love; and from much confirmation we conclude that those delights are also the delights of wisdom."

This answer so delighted my mind that I seemed to myself to be in the spirit, and thence to be in more interior and clearer perception than at any time before. Whereupon I said to them:

"Permit an interchange of questions on these pleasantnesses."

They nodded assent and I asked, "How do you wives know that the delights of conjugial love are the same with the delights of wisdom?"

They replied, "We know it from the correspondence of the wisdom with our husbands to the delights of conjugial love in us. For the delights of this love with us are exalted and diminished, and are altogether qualified according to the wisdom with our husbands."

On hearing this I asked them, saying, "I know that the caressing words of your husbands and the exhilaration of their minds affects you, and that your whole bosom delights therein, but I am surprised that you say their wisdom effects it. But tell me what is wisdom? And what wisdom does this?"

To this the wives, indignant, responded, "You think we do not know what wisdom is, and what wisdom it is, and yet we are reflecting upon it as it is with our husbands continually, and learn it daily from their mouth. For we wives think about the state of our husbands from morning to evening. Scarce a little hour in the day intervenes in which our intuitive thought is entirely withdrawn or absent from them. On the other hand our husbands think very little during the day

about our state. Hence it is that we know what wisdom of theirs is delighted in us. Our husbands call this wisdom spiritual-rational and spiritual-moral wisdom. Spiritual-rational wisdom they say is of the understanding and of cognitions, and spiritual-moral wisdom they say is of the will and the life. And these two they conjoin and make one; and they conclude that the amenities of this wisdom are transcribed from their minds into delights in our bosoms, and from ours into their bosoms, and so return to wisdom their origin."

I then asked them, "Do you know anything more about the wisdom of your husbands causing delight in you?" They said, "We do. There is spiritual wisdom, and from this rational, and moral wisdom. Spiritual wisdom is to acknowledge the Lord the Saviour as God of heaven and earth, and to acquire from Him the truths of the church—which is done through the Word and preachings therefrom,—whence results spiritual rationality, and from Him to live according to them, whence results spiritual morality. Our husbands call these two the wisdom that in general brings about love truly conjugial. We have also heard from them the reason: That by this wisdom the interiors of their mind and thence of their body are opened, whereby there is free transit for the vein of love, from things first down to the last, upon the afflux, the sufficiency, and the strength of which conjugial love depends and lives. The wisdom of our husbands, spiritual-rational and moral, in particular as to marriage, has for its end and scope to love the wife only and the putting off of every concupiscence for others. And in so far as this end is attained that love is exalted in degree and perfected in quality; and in so far also do we the more distinctly and exquisitely feel within us, delights correspondent to the joys of the affections and the pleasantnesses of the thoughts of our husbands."

I asked afterwards whether they know how the communication is effected.

They said, "In all conjunction by love there must be action, reception, and reaction. The delightful state of our love is acting, or action. The state of wisdom of husbands is receiving, or reception, and is also reacting or reaction according to perception; and this reaction is perceived by us with delights

in the bosom, according as the state is expanded continually, and is prepared for receiving the things which in some wise are coherent with and hence go forth together with the virtue with husbands, and thus also with the extreme state of love with us." They said further: "Be careful that by the delights we have mentioned you do not understand the ultimate delights of that love. Of these we never speak, but of our bosom delights, the perpetual correspondence of which is with the state of the wisdom of our husbands."

After this there appeared from afar off as it were a dove with a leaf of a tree in its mouth; but as it came near, in place of a dove was seen a little boy with a paper in his hand. And coming up to us he held it out to me, and said, "Read this to the virgins of the fountain."

And I read these words, "Tell the inhabitants of the earth with whom you are that there is a love truly conjugial, the delights of which are myriads, scarcely any of which the world as yet knows, but it will know them when the church betroths herself to her Lord and marries."

And then I asked, "Why did the boy call you 'Virgins of the Fountain?'" They replied, "We are called virgins when we are sitting at this fountain because we are affections of the truths of our husbands' wisdom, and the affection of truth is called a virgin. A fountain also signifies the truth of wisdom, and the bank of roses whereon we are sitting signifies its delights."

Then one of those seven twined a wreath of roses and sprinkled it with water of the fountain, and placed it on the boy's cap around his little head, and said, "Receive the delights of intelligence. Know that the cap signifies intelligence, and a wreath from this rose-bed, the delights of it." And decorated with these the boy went away, and at a distance appeared again as a dove, flying, but with a chaplet upon its head.

294. The Second Relation:—

After some days I again saw the seven wives in a rosary, but not in the same that they were in before. It was a magnificent rosary, no semblance of which had I ever before seen. It was round, and the roses there formed as it were a rainbow arch, its outermost circle, roses or flowers of a crimson * hue,

* Latin *purpureus*, royal purple, a deep crimson.

next within, others of a golden yellow, and within these others of a deep blue, and the innermost were of a leek-green or bright green; and within this rainbow rosary was a small lake of limpid water. Those seven wives sitting there, before called the Virgins of the Fountain, seeing me at the window again invited me to them. And when I came they said, "Did you ever see anything more beautiful on earth?" I said, "Never!"

And they said, "Such a thing is created by the Lord in a moment and it represents something new on the earth, for everything created by the Lord is representative. But divine, if you can, what it is. We divine that it is the delights of conjugial love." Hearing this I said:

"What! The delights of conjugial love about which, from wisdom and also with eloquence you told so many things before? After I left you I told of your conversation to wives dwelling in our region, and said that now, being instructed, I know that you have bosom delights arising from your conjugial love which you can impart to your husbands according to their wisdom; and that therefore, with the eyes of your spirit you are regarding your husbands continually, from morning to evening, and study to incline and lead their minds to becoming wise, to the end that you may secure those delights. I related also what you mean by wisdom, that it is spiritual-rational and moral wisdom, and as to marriage, the wisdom of loving the wife alone and putting off all concupiscence for others.

But to these things the wives of our region responded with laughter, saying, 'What is that? These words are trifles! We do not know what conjugial love is. If our husbands have any, still we have none. Whence its delights then with us? And as to the delights which you call ultimate, sometimes we violently refuse them, for they are disagreeable to us, scarcely otherwise than violations. Yea, if you observe us you will see no sign of such love in our faces. You trifle then, or jest, if you also say with those seven wives that from morning to evening we are thinking about our husbands, and continually attentive to their good pleasure and caprice, in order that we may obtain from them such delights.' These of their words I have retained, that I might repeat them to you, as they are

opposed, indeed are plainly contrary to your discourse, which I heard from you at the fountain, and received with so much avidity, and also believed."

To this the wives sitting in the rosary replied, "Friend, you do not know the wisdom and prudence of wives, because they entirely conceal it from men, and they conceal it to no other end than that they may be loved. For every man who is not spiritually but only naturally rational and moral, is cold towards his wife. It is latent with them in their inmosts. This the wise and prudent wife exquisitely and keenly observes, and conceals in so much her conjugial love, and draws it into her bosom, and hides it there so deeply that not the least of it appears in her face, or voice, or gesture. The reason is, that in the degree that the love appears, the conjugial cold of the man pours itself forth, from the inmosts of his mind where it resides, into its ultimates, and induces a total frigidity of the body, and a consequent effort towards separation from bed and chamber."

Then I asked, "Whence comes such cold which you call conjugial cold?"

They answered, "It is from their insanity in spiritual things; and every man who is insane in spiritual things is inmostly cold to his wife, and inmostly warm towards harlots. And as conjugial love and scortatory love are opposite to each other, it follows that conjugial love becomes cold when scortatory love is warm; and when the cold rules within him a man cannot bear from his wife any sensation of love, and thus no breathing of it. For this reason does the wife so wisely and prudently conceal it, and in so far as she conceals it, by denying and refusing, in so far the man is revived and restored by the inflowing meretricious sphere. Hence it is that the wife of such a man has no bosom delights, such as we have, but only the pleasures, which on the part of the man are to be called pleasures of insanity, because they are the pleasures of scortatory love. Every chaste wife loves her husband, even the unchaste; but because only wisdom is recipient of that love, therefore the wife uses every effort to turn his insanity into wisdom, that is, that he may not lust after others besides herself, which she does in a thousand ways, taking the

greatest care that none of them shall be discovered by the man; for she knows well that love cannot be constrained but is insinuated in freedom. Therefore it is given to women to know every state of mind of their husbands from sight, from hearing, and from touch; but it is not given to husbands, on the other hand, to know any state of mind of their wives. A chaste wife can look at her husband with austere countenance, speak to him in a harsh voice, and even be angry and quarrel, and yet in heart cherish a gentle and tender love for him. But that these outbursts of anger, and these dissimulations, have wisdom for an end, and thence the reception of love with the husband, is plain from the fact that in a moment she can be reconciled. Moreover, wives have such means of concealing the love inherent in their heart and marrow, to the end that conjugial cold may not break forth with the man, and extinguish the fire of his scortatory heat also, and thus from green wood make him a dry stick."

After the seven wives had said these and many more things of the kind, their husbands came with clusters of grapes in their hands, some of which were of delicious flavor, and some of offensive taste; and the wives said, "Why have you also brought bad or wild grapes?" The husbands replied:

"Because we perceived in our souls, with which yours are united, that you were speaking with that man about love truly conjugial, that its delights are delights of wisdom; and also about scortatory love, that its delights are the pleasures of insanity. These are the grapes of offensive taste, or wild grapes, but those are the grapes of delicious flavor." And they confirmed what their wives had said, adding, "That the pleasures of insanity appear like the delights of wisdom in externals, but not in internals, altogether like the good and the bad grapes that we have brought. For the chaste and the unchaste have like wisdom in externals but altogether unlike in internals."

After this the little boy came again with a paper in his hand, and held it out to me, saying, "Read." And I read this: "Know ye, that the delights of conjugial love ascend to the highest heaven, and conjoin themselves on the way, and there, with the delights of all heavenly loves, and thus they enter

into their felicity which endures to eternity. The reason is that the delights of that love are also the delights of wisdom. And know also that the pleasures of scortatory love descend even to the lowest hell, and conjoin themselves on the way, and there, with the pleasures of all infernal loves, and thus enter into their infelicity, which consists in the deprivation of all the joys of heart. The reason is that the pleasures of that love are also the pleasures of insanity."

After this the husbands departed with their wives, and accompanied the little boy even to the way of his ascent into heaven. And they knew the society from which he was sent, that it was a society of the new heaven with which the New Church on the earth will be conjoined.

CONCERNING BETROTHALS AND NUPTIALS.

295. Betrothals and nuptials, and the accompanying celebrations, are treated of here chiefly from the rational understanding. For the things written in this book have for their end that the reader may see its truths from his own reason and thus assent. For in this way his spirit is convinced, and the matters whereof the spirit is convinced take a place in the mind above those that enter from authority, and on the faith of authority, the reason not being consulted; for these enter no farther into the head than into the memory, and there are mixed with fallacies and falsities; thus they are below things rational which are of the understanding. Any man can talk from these things of the memory as if rationally, but preposterously, for then he thinks as a crab walks, the sight following the tail. Not so if he speaks from understanding. When he does this the rational sight selects from the memory things suitable, wherewith it confirms the truth in itself. It is for this reason that in this chapter many things are adduced which are accepted customs; such as, that selection belongs to men; that parents are to be consulted; that pledges are to be given; that a conjugial covenant is to be entered into before the nuptials; that this is to be consecrated by a priest; so also that there is to be a nuptial celebration; and many other things, which are adduced to the end that man may from his own reason see that such things are inscribed on conjugial love as are requisite to promote and complete it. The heads under which the subject is distinguished, in their order, are the following:—

(1) That selection belongs to the man and not to the woman.

(2) That the man ought to court and solicit the woman respecting marriage with him, and not the reverse.

(3) That the woman ought to consult her parents, or those who are in the place of parents, and then deliberate with herself before she consents.

(4) That after declaration of consent pledges ought to be given.

(5) That the consent ought to be established and confirmed by a solemn betrothal.

(6) That by the betrothal each is prepared for conjugial love.

(7) That by betrothal the mind of the one is conjoined to the mind of the other, in order that the marriage of the spirit may be effected before that of the body takes place.

(8) That it is so with those who think chastely concerning marriages, but otherwise with those who think unchastely about them.

(9) That during the time of betrothal it is not permissible to be bodily conjoined.

(10) That when the time of betrothal is completed the wedding ought to take place.

(11) That before the celebration of the nuptials, a conjugial covenant ought to be entered into in the presence of witnesses.

(12) That the marriage ought to be consecrated by a priest.

(13) That the nuptials ought to be celebrated with festivity.

(14) That after the nuptials the marriage of the spirit becomes also of the body, and thus full.

(15) That such is the order of conjugial love, with its modes, from its first heat to its first torch.

(16) That conjugial love precipitated, without order and its modes, burns out the marrows and comes to an end.

(17) That the states of mind of each, proceeding in successive order, flow into the state of marriage, and yet in one manner with the spiritual and in another with the natural.

(18) Because there is a successive order and a simultaneous order, and the latter is from the former and according to it.

Now follows the exposition of these.

296. (1) *That selection belongs to the man, and not to the woman.* This is because the man is born that he may be understanding, but the woman that she may be love; and because, commonly, love of the sex is with men, but with women love of one of the sex; also for the reason that it is not unbecoming for men to speak of love, and to make it known, while for women it is unbecoming. Still, women have the freedom of choice of one of their suitors.

As regards the first reason, that selection belongs to the men because they are born for understanding: It is on the

ground that the understanding can see clearly what is suitable and what unsuitable, and discriminate between them, and from judgment select the suitable. It is otherwise with women, because they are born for love they have not the clear discernment of that light, and hence would have no determination towards marriage except from the inclinations of their love. If they have the knowledge for distinguishing men from men, yet their love is carried to the appearances.

As to the second reason why selection is with men and not with women, that, commonly, the love of the sex is with men, and with women the love of one of the sex: With those who have the love of the sex there is free circumspection and also determination. It is otherwise with women, who have inherent the love for one of the sex. To confirm this, if you like, ask of the men you meet concerning monogamic and polygamic marriage, and you will rarely come upon one who will not respond in favor of polygamic, and this is also the love of the sex; but ask women respecting these marriages, and nearly all, except prostitutes, will reject polygamic marriages, from which it is clear that with women there is the love of one of the sex, thus conjugial love.

As respects the third reason, that for men it is not unbecoming to speak of love and to make it known, and that with women it is unbecoming: This is self-evident, and it also follows from this that declaration too belongs to the men, and if declaration, selection also.

That women have the freedom of choice from among their suitors is known, but this kind of choice is restricted and limited, while that of the men is unrestricted and unlimited.

297. (2) *That the man ought to court and solicit the woman respecting marriage with him, and not the reverse.* This is consequent upon the election being with him. Besides, to court and solicit women with reference to marriage is in itself honorable and decorous for men; but not for women. If women were to court and solicit they would not merely be reproached, but also after their solicitations, would be reputed vile, or after marriage as wantons with whom there is no fellowship except cold and disdainful. Wherefore marriages would thus be turned into tragic scenes. Wives even turn it to their

praise that they gave themselves up as conquered, at the earnest solicitations of the men. Who does not foresee that if women courted men they would rarely be accepted? Either they would be indignantly spurned, or enticed to wantonness, and would also prostitute their modesty. Besides, with men there is no innate love of the sex, as has been shown above,* and without that love there is no interior charm of life; for which reason, to exalt their life by that love it devolves upon men to be complaisant to women, courteously, kindly, and deferentially wooing and soliciting them for this sweet addition by them to their life. The beauty of face, of body, and of manners, of that sex, beyond that of the male, also adds itself like the obligation of a vow.

298. (3) *That the woman ought to consult her parents, or those who are in the place of parents, and then deliberate with herself before she consents.* The parents should be consulted because they deliberate and counsel from judgment, knowledge, and love: From judgment, because they are advanced in age, and age improves the judgment, and it sees clearly things suitable and things unsuitable: From knowledge, of the suitor as well as of their daughter; respecting the suitor they procure information, and respecting their daughter they know; they therefore conclude, at once with joint discernment, respecting both: From love, because to consult the good of their daughter, and to be careful for her home, is also to do the same for their own good and for themselves.

299. It would be quite another case if the daughter were of herself to consent to her client suitor, without consultation with her parents, or with those who are in the place of parents; for she could not from judgment, knowledge, and love, weigh in the balance this matter on which her future welfare depends: Not from judgment, because this in her is yet in ignorance in respect to conjugial life, and is not in a state to compare reasons with each other, nor to see clearly into the morals of men from their mode of living: Not from knowledge or information, because she is acquainted with but few things beyond the domestic concerns of her parents, and of some companions, and is unfitted to search into such matters as are

*n. 161.

private and personal to her wooer: And not from love, because the love of daughters in this first marriageable age, and also in the next, waits upon desires from the senses, and not as yet upon longings from a chastened mind. The reason why a daughter ought nevertheless to deliberate with herself upon the matter before she consents is, lest she be influenced to unite with a man whom she does not love, for in that case she does not on her part add consent, and yet this constitutes marriage and initiates her spirit into that love, while unwilling or extorted consent does not initiate the spirit, but may the body, and thus convert chastity, which resides in the spirit, into lust, whereby conjugial love is corrupted in its first heat.

300. (4) *That after declaration of consent pledges ought to be given.* By pledges are meant gifts, which are confirmations, testimonials, first favors, and gladnesses after the consent. These gifts are confirmations because they are the tokens of consent; wherefore, when two covenant to anything it is said, "Give me a token," and of two who are espoused in marriage and have confirmed their promises by gifts, it is said that they are plighted, that is confirmed. They are testimonials, because these pledges are like abiding visible witnesses of mutual love, and thence are also memorials of it; especially, if they are rings, scent-bottles, and lockets, which are suspended in sight, there is in them a certain representative image of the minds of the bridegroom and bride. These pledges are first favors, because conjugial love promises to itself everlasting favor, of which the firstfruits are those gifts. That they are the gladnesses of love is known, for the mind is exhilarated at the sight of them, and, because the love is in them, these favors are dearer and more precious than any other gifts whatever. It is as if their hearts were in them. Because these pledges are supports of conjugial love, gifts after consent were also an established custom among the ancients, and after acceptance of them the two were declared to be bridegroom and bride. But it should be known, that it is of their free choice whether to present the gifts before the act of betrothal or after it. If before, they are confirmations and testimonials of consent to the betrothment; if after it to the nuptials also.

301. (5) *That the consent ought to be established and confirmed by a solemn betrothal.* The reasons for betrothal are these: (1) So that after them the two souls may mutually incline to each other. (2) So that the universal love for the sex may be determined in each to one of the sex. (3) So that the interior affections may be mutually cognized, and by applications in the inward cheerfulness of love, may be conjoined. (4) That the spirits of the two may enter into marriage, and be consociated more and more. (5) That conjugial love may thus rightly progress from its first heat even to its nuptial flame. (6) That conjugial love may consequently proceed and grow up in just order from its spiritual origin. The state of betrothal may be likened to the state of spring before the summer, and its inward pleasantness to the blossoming of trees before fructification. Since the initiations and progressions of conjugial love proceed in order, for the sake of their inflowing into the effective love which begins from the nuptials, therefore there are bethrothals also in the heavens.

302. (6) *That by the betrothal each is prepared for conjugial love.* It is evident from the considerations presented in the preceding section, that the mind or spirit of the one is prepared by betrothal for union with the mind or spirit of the other, or what is the same, the love of the one with the love of the other. Besides this, it ought to be mentioned that upon love truly conjugial this order is inscribed: That it ascends and descends; it ascends progressively upwards from its first heat towards the souls, with an effort to conjunction there, and this by openings of the minds, continually more interior; and there is no love that more intensely labors for these openings, or which more powerfully and easily opens the interiors of minds than conjugial love, for the soul of each intends it. But at the same moments when that love is ascending towards the soul it is descending also towards the body, and is thereby clothing itself. But it should be known that conjugial love is of such quality in its descent as it is in the altitude to which it ascends; if it is in the height it descends chaste, and if not in the height, it descends unchaste. The reason is that the lower parts of the mind are unchaste, but its higher parts chaste; for the lower parts of the mind cleave to the body, but

its higher separate themselves from them. But more may be seen on these subjects below at n. 305. From these few considerations it may be seen how that, by betrothal, the mind of each is prepared for conjugial love, though each in a different way according to the affections.

303. (7) *That by betrothal the mind of the one is conjoined to the mind of the other, in order that a marriage of the spirit may be effected before that of the body takes place.* As this is a conclusion from what has been said above at n. 301, 302, it is passed by without adducing further confirmations from reason.

304. (8) *That it is so with those who think chastely concerning marriages, but otherwise with those who think unchastely about them.* With the chaste, who are those that think from religion about marriages, the marriage of the spirit precedes and that of the body follows; and these are they with whom the love ascends towards the soul, and descends from its height there, of which see above at n. 302. The souls of these separate themselves from the unlimited love of the sex and devote themselves to the one, with whom they look to an everlasting and eternal union, and its increasing beatitudes as nourishers of the hope that is continually invigorating their minds.

But it is altogether otherwise with the unchaste, who are those that do not think of marriages and of their holiness from religion. With them there is a marriage of the body and none of the spirit. If anything of a marriage of the spirit appears during the state of betrothal, still this, if it ascends by the elevation of the thoughts respecting it, nevertheless falls back to the lusts which are of the flesh in his will, and so, out of the unchaste things there, plunges itself down headlong into the body, and pollutes the ultimates of its love with alluring ardor, with the result that as it burned in the beginning, so, suddenly it goes out and passes away into winter cold, whereby defection is hastened. The state of betrothal with them scarcely does other than help to fill their lusts with things lascivious, and to contaminate the conjugial of love therewith.

305. (9) *That during the time of betrothal it is not permissible to be bodily conjoined.* For thus the order which is inscribed upon conjugial love perishes. For in human minds there are three regions, the highest of which is called celestial,

the middle region spiritual, and the lowest natural. Into this lowest man is born; but into its higher, which is called spiritual, he ascends by a life according to the truths of religion; and into the highest by the marriage of love and wisdom. In the lowest region, called natural, reside all the lusts of evil and lasciviousness; but in the higher regions, called spiritual, there are no lusts of evil and lasciviousness, for into this man is led by the Lord when he is born again; and in the highest region, called celestial, is conjugial chastity in its love; into this man is raised by the love of uses, and, as the most excellent uses are from marriages, by love truly conjugial. From these truths it may be seen in brief that conjugial love, from the first beginnings of its heat, ought to be raised out of the lowest region into the higher region, that it may become chaste, and that thus out of the chaste it may be let down, through the middle region, and the lowest, into the body. When this is done, this lowest region is purified of its unchastities by the descending chaste, and so the ultimate of that love also becomes chaste. Now, if the successive order of this love is precipitated by conjunctions of the body before their time, it follows that man (*homo*) acts from the lowest region which by nativity is unchaste. That thence begins and rises coldness towards marriage, and neglect with disdain towards the married partner is known. But yet there are various differences of results from too early conjunctions, as also from excessive protraction, and likewise from excessive hastening of the time of betrothal. But these, on account of their number and varieties, can not easily be adduced.

306. (10) *That when the time of betrothal is completed the nuptials ought to take place.* There are solemn ceremonies which are only formal, and there are solemnities which are at the same time also essential. Among these are nuptials. That they are among the essential things which ought to be solemnly published, and formally celebrated, the following reasons confirm: (1) That the nuptials make an end of the state before inaugurated by the betrothal, which was chiefly a state of the spirit, and the beginning of the following state to be inaugurated by marriage, which is at the same time of the spirit and of the body; for then the spirit enters into the body and acts

there; wherefore on that day they put off the state, and also the name of bridegroom and bride, and put on the state and name of married partners and consorts of the bed. (2) That the nuptials are an introduction and entrance into a new state, —which is, that the maiden becomes a wife and the youth a husband, and the two one flesh; which is brought into effect when love unites them by ultimates. That marriage does actually change the maiden into a wife, and the youth into a husband, has been shown in former pages; as also that marriage unites the two into one human form, so that they are no more twain but one flesh. (3) That the nuptials are the entering into complete separation of the love of the sex from conjugial love, which comes into effect when through full opportunity for conjunction there takes place the close devotion of the love of the one to the love of the other. (4) It appears as if the nuptials only mark the interval between those two states, and thus that they are mere formalities which might be omitted; but there is nevertheless this essential also in them, that the new state, before mentioned, is then to be entered into according to the covenant, and that the consent is to be declared in the presence of witnesses, and to be consecrated also by a priest, besides other things which establish it. Because nuptials are essential, and because not until after them does lawful marriage take place, therefore nuptials are celebrated in the heavens also. See above at n. 21, and after at n. 27–41.

307. (11) *That before the celebration of the nuptials, a conjugial covenant ought to be entered into in the presence of witnesses.* It is proper that a conjugial covenant be entered into before the nuptials are celebrated, in order that the statutes and laws of love truly conjugial may be known, and may be kept in mind after the nuptials; also that it may be a bond, holding their minds together to rightful marriage. For after some beginnings of married life, at times the state before betrothal returns, in which remembrance vanishes, and there steals in a forgetfulness of the covenant entered into; yea, from enticements by things unchaste to things unchaste, there comes about an effacement of it, and if then it is recalled to mind, it is reviled. But, to avert these transgressions, society has taken upon itself the guardianship of this covenant, and

has enacted penalties against those who break it. In a word, the antenuptial covenant makes public the sacred obligations of love truly conjugial, establishes them, and binds libertines to obedience to them. Add to this, that by this covenant, the right to propagate children, and the right of children to inherit the goods of their parents, is made legal.

308. (12) *That marriage ought to be consecrated by a priest.* The reason of this is that, viewed in themselves, marriages are spiritual, and therefore holy. For they descend from the heavenly marriage of good and truth; and things conjugial correspond to the Divine marriage of the Lord and the Church, and hence are from the Lord Himself, and are according to the state of the church with those who enter into the contract. Now, because the ecclesiastical order administer on earth the things which are of the priesthood with the Lord, that is, which are of His love, and thus those that pertain to blessing, it is fitting that marriages should be consecrated by His ministers; and because at the same time they are also the chief of the witnesses, it is proper that the consent to the covenant too should be heard, accepted, confirmed, and thus established by them.

309. (13) *That the nuptials ought to be celebrated with festivity.* The reasons are that the antenuptial love, which was that of bridegroom and bride, then descends into their hearts, and by its diffusion thence universally into the body the delights of marriage are felt; whence their minds have festive thoughts and so far as they may and as it is becoming, let themselves out in festivities; to favor which it is proper that the festivities of their minds should go forth in communion with others, and they themselves be thus introduced into the joys of conjugial love.

310. (14) *That after the nuptials the marriage of the spirit becomes also of the body and thus full.* All things that are done by man in the body flow in from his spirit. For it is known that the mouth does not speak of itself but the thought of the mind by the mouth; and that the hands do not act, nor the feet walk, of themselves, but the will of the mind by them; consequently, that the mind speaks by its organ, and the mind acts by its organs in the body. It is therefore evident that, as

the mind is, such are the words of the mouth, and such the deeds of the body. From this it follows, as a conclusion, that the mind by continual influx disposes the body to activities in conformity and synchronous with itself. The bodies of men therefore, inwardly regarded, are nothing else than forms of their minds, organized outwardly to effect the behests of the soul.

These things are premised that it may be perceived why it is that the minds or spirits should first be united with each other, as in marriage, before they are united also as far as the body, namely, in order that when marriages become of the body they may be of the spirit, so that, consequently, the married partners shall mutually love each other from the spirit and thence in the body.

Let us now look at marriage from this point of view: When conjugial love conjoins the minds of two and forms them into marriage, it then also conjoins and forms their bodies for it; for, as was said, the form of the mind is also interiorly the form of the body, with the only difference that this is outwardly organized for effecting that to which the interior form of the body is determined by the mind. But the mind, formed from conjugial love, not only is inwardly in all the body, round about, everywhere, but especially is inwardly within the organs devoted to generation, which are situated in their own region below the other parts of the body. In these the forms of the mind are terminated with those who are united in conjugial love, consequently the affections and thoughts of their minds are determined thither. In this the activities of their minds from other loves differ; they do not reach thither. The conclusion formed from this is, that, as conjugial love is, in the minds or spirits of two, such is it inwardly in these their organs. But that after the nuptials the marriage of the spirit becomes also of the body, and thus full, is self-evident; consequently that if the marriage in the spirit is chaste, and partakes of its holiness, it is similar when in its fulness in the body; and the contrary if the marriage in the spirit is unchaste.

311. (15) *That this is the order of conjugial love, with its modes, from its first heat to its first torch.* It is said, from its first heat to its first torch, because vital heat is love, and con-

jugial heat or love successively increases and at length is as it were in flame, or a torch; it is said, its first torch, because the first state after the nuptials is meant, when that love is ardent. But what it becomes after this torch, in the marriage itself, has been described in preceding chapters; but in this part of the treatise its order is explained, from the starting point to this its first goal.

That all order proceeds from firsts to lasts, and that the lasts become the firsts of any succeeding order; and that all things of intermediate order are the last of a prior and the first of a posterior; and that in this wise ends go forth continually through causes into effects, might be sufficiently confirmed and illustrated to reason from things known and seen in the world; but, as here only the order is treated of in which love goes forth from its first starting point to its goal, these things are passed by, and on this subject only this is said: That, as is the order of this love from its first heat to its first torch, such is it, and such it is continued, for the most part, in its progress afterwards. For in this progress it unfolds itself of such quality as its first heat was in itself, which, if chaste, its chasteness is strengthened in its progressions, but if unchaste, its unchasteness increases in progressing, even until it is deprived of all the chasteness in which it was outwardly and not inwardly from the time of betrothal.

312. (16) *That conjugial love precipitated, without order and its modes, burns out the marrows and comes to an end.* So it is said by some in heaven; and by the marrows they mean the interiors of the mind and of the body. The reason why these are burned out, that is, come to an end, by precipitate conjugial love, is that the love in such case begins with a flame, which eats up and consumes those inmost sanctuaries wherein as in its beginnings, conjugial love should dwell, and from which it should begin. This comes to pass if the man and the woman precipitate marriage, without order, not looking to the Lord, nor consulting reason, throwing aside betrothal, and yielding only to the flesh, from the burning heat of which if that love begins, it becomes external and not internal, and thus not conjugial love; and it may be said to be of the shell and not the kernel, or of the flesh, lean and dry, be-

cause exhausted of its genuine essence. More on this subject may be seen in n. 305.

313. (17) *That the states of mind of each, proceeding in successive order, flow into the state of marriage; and yet in one manner with the spiritual and in another with the natural.* That the ultimate state is such as is the successive order from which it is formed and exists, is a canon which in the learned world should be acknowledged, because of its truth; for thus it it discovered what influx is, and what its effects. By influx is meant all that precedes and composes what follows, and through the things following in order, the ultimate; as all that precedes with man and constitutes his wisdom; or all that precedes with a politician and constitutes his prudence; or all that precedes with a theologian and constitutes his learning; in like manner all that proceeds from infancy and makes the man; so also what proceeds from the seed and the shrub and makes the tree, and afterwards from the blossom and makes the fruit. Just so all that precedes and proceeds with a bridegroom and bride and makes their marriage. This is meant by influx. That all things which precede in minds form series, and that the series bind themselves together, one beside the other and one after another, and that these together compose the ultimate, this has hitherto been unknown in the world; but it is here adduced because it is a truth from heaven. For by this it is discovered what the influx effects, and what is the quality of the ultimate, wherein the series just spoken of successively formed coexist.

From this it may be seen that the states of mind of each, proceeding in successive order, flow into the state of marriage. But married partners after marriage are entirely ignorant about the successive things which are in their minds, insinuated from things antecedent; and yet these are what give form to conjugial love, and make the state of their minds from which they act the one with the other. A different state, from a different order, is formed with the spiritual from that with the natural, because the spiritual proceed in right order, and the natural in a wrong order; for the spiritual look to the Lord, and the Lord provides and leads the order; but the natural look to themselves and thence proceed in inverted order. The

state of their marriage is for that reason inwardly full of unchastities; and as many as are the unchastities, so many are the colds; and as many as are these, so many are the obstructions to inmost life by which its vein is clogged and its fountain dried up.

314. (18) *Because there is successive order and simultaneous order, and the latter is from the former and according to it.* This is adduced as a cause confirmative of the preceding. That there is what is successive, and that there is what is simultaneous, is known; but that simultaneous order is from the successive and according to it is not known. And yet how things successive insert themselves into the simultaneous, and the kind of order they form there, is extremely difficult to present to the perception, since there is not yet with the learned any idea that will serve for the elucidation of it; and as a first notion of this arcanum cannot be given in few words, and to present it here at length would draw minds away from a clearer view of conjugial love, it may serve sufficiently for illustration to quote what is briefly said respecting these two orders, the successive and the simultaneous, and of the influx of the former into the latter, in *The Doctrine of the New Jerusalem concerning the Sacred Scriptures*, where are these words:

"There is, in heaven and in the world, successive order and simultaneous order. In successive order one thing follows after another, from the highest even to the lowest; in simultaneous order, however, one thing is beside the other, from the inmost to the outermost. Successive order is as a column with steps from the highest to the lowest; simultaneous order is as a work cohering from the center to the circumference. Successive order becomes simultaneous in the ultimate, in this manner: The highest things of successive order become the inmost of simultaneous order; and the lowest things of successive order become the outermost of simultaneous order. It is comparatively as if a column of steps by subsiding becomes a cohering body in a plane. Thus what is simultaneous is formed from things successive, and this is so in all things and in every thing of the spiritual world, and in all and every thing of the natural world." See n. 38, 65, in that work; and very much more on the subject in *Angelic Wisdom concerning the*

Divine Love and the Divine Wisdom, n. 205–229. It is similar with the successive order to marriage, and the simultaneous order in marriage, that is to say, the latter is from the former and according to it. He who knows the influx of successive into simultaneous order can comprehend how the angels can see in a man's hand all the thoughts and intentions of his mind; and also how wives from their husbands' hands upon their breasts sensate their affections, which fact has been several times mentioned in the Relations. The reason is that the hands are the ultimates of man, into which the deliberations and conclusions of his mind are determined, and there make what is simultaneous. And therefore it is said in the Word that it is "written upon the hands."*

315. To this are added two Relations. First:—

I once saw not far from me an aerial phenomenon: I beheld a cloud divided into little clouds, some of which were of heavenly blue and some dark; and they appeared to me as if in collision with one another. Streaky rays flashed across them, which appeared now sharp like the points of swords, now blunt like broken swords; and the streaks now darted forwards, now withdrew into themselves, altogether like pugilists. Thus these small different colored clouds appeared as if fighting with one another, but they were at play. And as the appearance seemed not far away from me, I lifted up my eyes and looked intently, and saw boys, young men, and old men entering a house, which was built of marble with a substructure of porphyry. The phenomenon was above this house. Then, addressing one of those who were entering, I asked:

"What is here?" He answered, "A gymnasium, where young men are initiated into various matters that pertain to wisdom."

Hearing this I went in with them. I was in the spirit, that is, in a similar state to that in which men are in the spiritual world, who are called spirits and angels. And lo! in the gymnasium there appeared in front, a chair; in the middle, benches; at the sides, seats round about; and over the entrance, an orchestra. The chair was for the young men who made answer to the problem to be proposed at that time; the benches

**Is.* xlix. 16; *Rev.* xiii. 16; xx. 4.

were for the auditors; the seats at the sides were for those who had answered wisely before; and the orchestra was for the elders, who were to be arbiters and judges. In the middle of the orchestra was a tribunal where sat a wise man whom they called chief teacher, who proposed the problems to which the young men were to make answer from the chair.

After they were assembled the man arose from the tribunal and said, "Answer now, I pray, to this problem, and solve it if you can: *What is the soul, and what is the nature of it?*"

At hearing this problem they were all surprised, and murmured, and some of the assemblage upon the benches exclaimed, "Who among men, from the Saturnian age to this our own, has been able to see and apprehend, with any rational thought, what the soul is, and still less what the nature of it is? Is it not above the sphere of the understanding of all?"

But to this they replied from the orchestra, "It is not above the understanding, but within it, and before it; only answer."

Then the young men chosen for that day to go up to the chair and answer to the problem, arose. They were five, who had been examined by the elders and found to excel in sagacity. They were then sitting on cushioned seats at the sides of the chair; and afterwards they went up in the order in which they sat. Each one when he ascended put on a tunic of silk of the color of opal, over this a toga of soft wool in which flowers were interwoven, and on his head a cap, upon the crown of which was a chaplet of roses encircled with small sapphires.

And I saw the first thus clothed ascend, who said, "What the soul is, and what is the nature of the soul, has not been revealed to any one since the day of creation. It is a secret among the treasures of God alone. But this has been discovered, that the soul dwells within man as a queen. But where her court is, the learned seers have but conjectured; some, that it is in a small tubercle between the cerebrum and the cerebellum, called the pineal gland. They make the seat of the soul in this, because the whole man is governed from those two brains and this tubercle disposes them; and, therefore, what disposes the brains at will regulates also the whole man, from head to heel." And he added, "Hence this has ap-

peared to many in the world as the truth, or as a probability; but after a time it was rejected as a figment."

When he had said this he put off the toga, the tunic, and cap; which the second of the chosen put on, and ascended to the chair. His statement respecting the soul was, that:

"In all heaven and in all the world it is unknown what the soul is, and what the nature of it is. It is known that it is, and that it is within man, but where, is only conjectured. This is certain, that it is in the head, since there the understanding thinks, and there the will intends, and in the front of the head, in the face, are man's five organs of sense. Nothing gives life to all these but the soul which resides in the head. But where its court therein is, I do not venture to say, but have agreed with those who assign its seat in the three ventricles of the brain; now with those who assign it to the striated bodies there, now with those who assign it to the medullary substance of each brain, now with those who locate it in the cortical substance, now with those who place it in the *dura mater*. For there have not been wanting white stones,* as it were, for the confirmation of each seat; stones for the three ventricles in the brain, because they are receptacles of the animal spirits, and of all the lymphs of the brain; stones for the striated bodies, because these form the medulla through which go forth the nerves, and through which each brain is continued into the spine, and from this and from that go forth the fibers out of which the whole body is woven together; stones for the medullary substance of each brain, because this is a collection and assemblage of all the fibers which are the rudiments of the whole man; stones for the cortical substance, because there are the first and the ultimate ends, and thence the beginnings of all the fibers, and thus of the senses and motions; stones for the *dura mater*, because this is the common covering of each brain, and extends thence by a kind of continuation over the heart, and over the viscera of the body. As for me, I am not more in favor of one of these conjectures than of another. I beg you to judge, and to choose which you prefer.

*A figurative reference to the ancient custom of voting by small white or black stones cast into an urn. [Tr.]

Having said this he descended, and passed the tunic, the toga, and the cap to the third, who ascending to the chair said:

"What have I, a young man, to do with so lofty a theme? I appeal to the learned men sitting here on either side, I appeal to you wise men in the orchestra, yea, I appeal to the angels of the highest heaven, whether any one, of his own rational light, can attain to any idea of the soul. But respecting its seat in man, I can like others conjecture; and I opine that it is in the heart, and thence in the blood; and the reason of my opinion is, that the heart by its blood governs both the body and the head. For it sends forth the great vessel called the aorta into all the body, and sends the vessels called carotids into all the head, whence there is the universal agreement, that the soul from the heart by means of the blood sustains, nourishes, and vivifies the whole organic system of the body and of the head. In support of this opinion may be added, the expression "heart and soul," used so many times in the Sacred Scriptures as:—

Thou shalt love God with all the heart and with all the soul, and that God creates in man a new soul and a new heart (*Deut.* vi. 5; x. 12; xi. 13; xxvi. 16; *Jer.* xxxii. 41; *Matt.* xxii. 37; *Mark* xii. 30, 33; *Luke* x. 27; and other places);

and plainly, that:—

The blood is the soul of the flesh (*Lev.* xvii. 11, 14).

On hearing this some raised their voices and exclaimed, "Learned, Learned." They were of the canons.

Then the fourth, having put on the vestments of this one, ascended to the chair, and said:

"I also surmise that no one is of a genius so subtle and refined that he can discover what the soul is, and the nature of it. I am therefore of the opinion that by him who would pry into this subject, subtlety is wasted upon vain efforts. And yet from boyhood I have remained confidently of the opinion in which the ancients were, that the soul of man is in the whole of him and in every part, and thus that it is in the head and in the least parts of it, and in the body and in the least parts of it; and that it was a groundless notion invented

by the moderns to designate its seat somewhere, and not everywhere. The soul, moreover, is a spiritual substance, whereof extension is not predicated, nor place, but habitation and impletion. And who when he speaks of the soul does not mean the life? Is not the life in the whole and in every part?"

Many in the audience were favorable to this opinion.

After him the fifth arose, and adorned with the same insignia said this from the chair:

"I do not stop to say where the soul is, whether in some part, or in the whole, everywhere. But from my stock and store I open my mind on the question, What is the soul? And of what nature is it? The soul is not thought of by any one but as a pure something, which may be likened to ether, or air, or wind, wherein the vital from rationality is, which man has more than beasts. I have based this opinion upon the fact that when a man expires he is said to breathe out or give up the soul or spirit. And hence also the soul living after death is believed to be such a breath, wherein is the cogitative life called the soul. What else can the soul be? But as I heard you say from the orchestra that the problem concerning the soul, what it is, and the nature of it, is not above the understanding but in and before it, I beg and pray that you yourselves will unveil this eternal arcanum."

Then the elders in the orchestra looked to the chief teacher who had proposed the question, who understood from their beckoning that they wished him to descend and instruct. And he immediately descended from the tribunal, passed through the auditorium, and ascended to the chair; and then extending his hand he said:

"Listen, I pray: Who does not believe the soul to be the inmost and the subtlest essence of the man? And what is an essence without a form but a creature of the reason? The soul then is a form. But it shall be told what form. It is the form of all things of love and all things of wisdom. All things of love are called affections, and all things of wisdom are called perceptions. The latter are from the former and thus with them make one form, wherein things innumerable are in such order, series, and coherency, that they can be called one. And they can be called one because nothing can be taken

away from it and nothing added to it so that it shall be such. What is the human soul but such a form? Are not all things of love and all things of wisdom essentials of that form? And these with man are in the soul, and from the soul in the head, and in the body. You are called spirits and angels; and you believed in the world that spirits and angels are as winds or ethers, and thus minds and breaths. But you now see clearly that in fact you are really and actually men, who in the world lived and thought in a material body; and you know that the material body does not live and think, but the spiritual substance in that body; and this you called the soul, whose form you did not know. But now you have seen and see it. You all are souls, about the immortality of which you have heard, thought, said, and written so much; and you cannot die to eternity, because you are forms of love and wisdom from God. The soul then is the human form, from which nothing can be taken away, and to which nothing can be added; and it is the inmost form of all forms of the entire body. And as the forms that are without take both essence and form from the inmost, therefore you, just as you appear to yourselves and to us, are souls. In a word, the soul is the man himself, because it is the inmost man; for which reason its form is the human form, fully and perfectly, and yet it is not life, but the nearest receptacle of life from God; and thus it is a dwelling-place of God."

Many applauded these words, but some said, "We will reflect upon them."

I then went home, and lo! over that gymnasium, in place of the former phenomenon, a bright white cloud appeared, without streaks or rays contending with one another, which cloud, penetrating the roof, entered and illuminated the walls. And I heard that they saw writings, and among others this:—

Jehovah God breathed into man's nostrils the soul of lives and man was made a living soul (*Gen.* ii. 7).

316. The Second Relation:—

Walking once, in tranquillity of spirit and delightful peace of mind, I saw in the distance a grove, in the middle of which was an avenue extending to a small palace; and I saw maid-

ens and young men, and husbands and wives entering. In the spirit I also went thither. And I asked a certain keeper standing at the entrance whether I too might go in. He looked at me, and I asked him, "Why do you look at me?"

He answered, "I look at you to see, whether the delight of peace which is in your face takes anything from the delight of conjugial love. Beyond this avenue is a small garden and in the midst of it a house where are two newly wedded married partners, to whom friends of both sexes are coming to-day to wish them happiness. Those whom I permit to enter I do not know, but have been told that I shall know them by their faces. If I see in them the delight of conjugial love I am to admit them and not others."

All angels can perceive the delights of the heart of others from their faces, and the delight of that love which he saw in my face was because I was meditating on conjugial love. This meditation shone forth from my eyes, and thence entered the interiors of my face. He therefore told me that I might go in.

The avenue by which I entered was of fruit-trees mutually conjoined by their branches, which formed a continued wall of trees on either side. I passed through the avenue into the small garden which breathed a pleasant fragrance from its shrubs and flowers. The shrubs and the flowers were pairs and pairs, and I heard that such small gardens appear around houses where there are or have been nuptials, and that they are therefore called nuptial gardens.

Afterwards I went into the house and saw there the two married partners, holding each other by the hand and conversing together from love truly conjugial. And it was given me then to see from their faces the very likeness of conjugial love, and from their conversation the vital of it.

When, among the many, I had offered my congratulations and wished them happiness, I went out into the little nuptial garden, and there saw on the right side of it a gathering of young men, towards which all who came out of the house were hastening. The reason why all were running to the place was that the discourse there was about conjugial love, and discourse on that subject by a certain secret power attracts the

minds of all to itself. Then I listened to a wise man who was speaking on the subject, and what I heard was in brief this, that:

"The Divine Providence of the Lord respecting marriages and in marriages, in the heavens, is in the most single things and thence in things the most universal, because all the felicities of heaven spring from the delights of conjugial love, as sweet waters from the sweet current of a fountain. And for the same reason it is provided by the Lord that conjugial pairs are born; and that they are continually educated for marriage, the boy and the girl being ignorant of it; and that after the completed time, the then marriageable virgin and the then marriageable youth meet and see each other, somewhere, as if by fate, and then instantly, as by some instinct, they know that they are mates, and from a kind of internal dictate they think within them, the young man, 'She is mine,' and the maiden, 'He is mine.' And after this has been for some time in the minds of both, they deliberately address each other and are betrothed. It is said, as if by fate, and as if by instinct, but the meaning is 'by the Divine Providence, because this, when unknown, appears so.'"

That conjugial pairs are born and are educated for marriage, unconsciously to both, he confirmed by the conjugial similarity visible in the faces of both, also by the inmost and eternal union of dispositions (*animorum*) and minds (*mentium*), which could not be as it is in heaven unless foreseen and provided by the Lord.

After the wise man had thus spoken, and the company applauded, he said further:

"The conjugial is in the very minutest particulars with man, both in the male and in the female; but still the conjugial is one thing in the male and another in the female; and in the masculine conjugial there is something conjunctive with the feminine conjugial, and *vice versa*, even in the most minute particulars." This he confirmed by the marriage of the will and the understanding in every one, "which two act together in the very smallest particulars of the mind and in the very smallest particulars of the body, from which it may be seen that the conjugial is in every substantial thing, even the least:

and this is made evident by the composite substances that are composed of simple substanees. For example, there are two eyes, two ears, two nostrils, two eheeks, two lips, two arms with hands, two loins, two feet; and within in man, two hemispheres of the brain, two ventrieles of the heart, two lobes of the lungs, two kidneys, two testieles. And where there are not two they are yet divided in twain. The reason why there are two is because the one is of the will; and the other of the understanding, whieh act into each other marvellously that they may present a one; so that the two eyes make one sight, the two ears one hearing, the two nostrils one smell, the two lips one speech, the two hands one labor, the two feet one walking, the two hemispheres of the brain one habitation of the mind, the two ehambers of the heart one life of the body by means of the blood, the two lobes of the lungs one respiration, and so on. And the masculine and the feminine united by love truly eonjugial make one fully human life."

When he had said this, lightning, which was red, appeared on the right, and on the left, lightning whieh was white; both were mild, and entered through the eyes into the minds and also enlightened them. And after the lightning it thundered also, which was a gentle murmur flowing down from the angelie heaven and growing louder. Hearing and seeing this, the wise man said:

"These are a signal and monition to me that I should add this to what I have said: That the right of those pairs signifies the good of them, and the left signifies the truth of them; and that this is from the marriage of good and truth, which is inscribed upon a man as a whole and upon his every least part, and the good relates to the will and the truth to the understanding, and both together to a one. Hence it is that in heaven the right eye is the good of vision, and the left is the truth of it; the right ear is the good of hearing, and the left is the truth of it; and that the right hand is the good of man's power, and the left is the truth of it; and similarly with the other pairs. It was because the right and left have these signifieations that the Lord said:—

If thy right eye cause thee to stumble, pluck it out. And if thy right hand cause thee to stumble, cut it off (*Matt.* v. 29, 30).

by which is meant that if good becomes evil it is to be cast out. So also that He told His disciples to,

Cast the net on the right side of the ship; and that when they did this they took an immense multitude of fishes (*John* xxi. 6, 7);

by which He meant that they should teach the good of charity and thus would gather men."

After these words two flashes of lightning appeared again, milder than before; and at the same time it was seen that the lightning on the left derived its brilliant whiteness from the ruddy fire of the lightning on the right; seeing which he said, "This is a sign from heaven confirmative of what I have said. For in heaven the fiery is good and shining white is truth; and that the lightning on the left was seen to take its shining white from the red fire of the lightning on the right is a sign showing that the brilliant whiteness of light, or light, is nothing else than the splendor of fire."

On hearing this all went home, enkindled by those lightnings and by the discourse concerning them, with the good and truth of gladness.

CONCERNING REPEATED MARRIAGES.

317. It may come into discussion whether conjugial love, which is of one man with one wife, can after the death of a married partner be separated, or transferred, or superinduced; so also whether repeated marriages have anything in common with polygamy, and may thus be called successive polygamy; besides many other questions which with reasoners are wont to add themselves as scruples to scruples. Therefore, in order that masters of casuistry, who reason in the shade about these marriages, may see some light, I have thought it would be worth while to present to the judgment the following propositions concerning them, *viz.*:—

(1) That whether to contract matrimony again after the death of a married partner depends upon the preceding conjugial love.

(2) That it depends also upon the state of marriage in which they had lived.

(3) That with those who had not love truly conjugial nothing stands in the way, or hinders their contracting matrimony again.

(4) That those who have lived together in love truly conjugial do not wish to marry again, unless for reasons apart from conjugial love.

(5) That the state of marriage of a young man with a virgin is of one kind, and that of a young man with a widow of another.

(6) Also that the state of marriage of a widower with a virgin is of one kind, and that of a widower with a widow of another.

(7) That the varieties and diversities of these marriages, as to love and its attributes, exceed all number.

(8) That the state of a widow is more grievous than the state of a widower.

Now follows the explanation of these.

318. (1) *That whether to contract matrimony again after the death of a married partner depends upon the preceding con-*

jugial love. Love truly conjugial is as a balance in which inclinations to marry again are weighed. In the degree that the preceding conjugial love approximates to that love the inclination to marry again recedes; and in the degree that the preceding love departs from that love the inclination to marry again is wont to draw near. The reason is obvious, because conjugial love is in a like degree a conjunction of minds, which continues in the bodily life of one after the decease of the other; and this holds the inclination, like the tongue in the balance, and makes the preponderance according to the appropriation of true love. But as an approach to this love is rarely made at this day, unless for a few steps, the scale of preponderance of inclination commonly raises itself to the point of equilibrium, and from this point tends and inclines to the other side, that is, to marriage. The contrary is the case with those whose preceding love in the former marriage drew away from love truly conjugial. The reason is, that recession from that love is in a like degree a disjunction of minds, which also continues in the life of the body of the one after the death of the other, and enters the will, disconnected from the will of the other, and causes an inclination to a new conjunction, in favor of which the thought, introduced by the inclination of the will, brings in the hope of a more united and thus more delightful cohabitation. That the inclinations to repeated marriages take their rise from the state of the preceding love is known. And reason sees it also; for inherent in love truly conjugial is the fear of loss, and grief after loss, and this grief and that fear are in the very inmosts of the mind. Hence it is that just so far as that love is in them, so far the soul inclines, both in will and thought, that is in intention, to be in the subject with which and in which it was. It follows from this that the mind is held in poise as to another marriage, according to the degree of love in which it was in the former. Hence it is that the same are reunited after death and mutually love each other in like manner as in the world. But, as was said above, at this day that love is rare, and they are few who touch it with the finger, and those that do not touch it, and more yet, those that wander far away from it, as they longed for separation during the past life with the consort, which was

cold, so after the death they desire conjunction with another. But more will be said of both of these in what follows.

319. (2) *That whether to contract matrimony again after the death of a married partner depends also upon the state of marriage in which they had lived.* By the state of marriage is not here meant the state of love, of which in the preceding section, because this causes an internal inclination for or against marriage, but the state of the marriage is meant which causes an external inclination for or against it, and this state with its inclinations is manifold: For example. (1) If there are small children in the house and a new mother needs to be provided for them. (2) If still more children are desired. (3) If the house is large and equipped with servants of both sexes. (4) If continual out-of-door occupations withdraw the mind from the affairs of the household at home, so that without a new mistress there is fear of trouble and misfortune. (5) If mutual aid and mutual services are required, as in various kinds of business and occupation. (6) Moreover, it depends on the peculiar qualities of the separated married partner, whether after the first marriage the one can or cannot live alone, or without a consort. (7) The preceding marriage also either causes a fear of conjugial life, or favor towards it. (8) I have heard that polygamous love, and the love of sex, also the lust of defloration, and the lust of variety, have led the minds of some into a desire for repeated marriages; and that the minds of some have been led by fear of the law, and for their reputation, in case they indulge in whoredom. Besides many other incentives which produce external inclinations to marriages.

320. (3) *That with those who had not love truly conjugial nothing stands in the way, or hinders their contracting matrimony again.* There is no spiritual or internal bond in the case of those who had not conjugial love, but only a natural or external bond; and if an internal bond does not hold the external together in its order and tenor it does not endure, any more than a bandage with the fastening removed, which spreads out as it is cast down or disturbed by the wind. The reason is that the natural takes its origin from the spiritual, and in its existence is nothing else than a collection brought together by virtue of things spiritual. If then the natural be

separated from its spiritual by which it was produced and as it were begotten, it is no longer held together from within, but only outwardly, by the spiritual that surrounds and binds it in general, but does not collect it nor hold it collected in particular. Hence it is that the natural separated from the spiritual with two married partners, effects no conjunction of minds, and so not of their wills; but only a conjunction of some external affections which cohere with the senses of the body. That with such there is no obstacle or hindrance to their marrying again, is because they had not the essentials of marriage, and hence there are none with them after separation by death. Therefore they are then in entire freedom to bind their sensual affections, if a widower with whatever woman, and if a widow with whatever man is agreeable and lawful. They themselves do not think of marriage otherwise than naturally, and of advantage for various external needs and utilities, which after the death of one can be restored again by another person in place of the former. And perhaps if their inward thoughts were seen through, as in the spiritual world, there might not be found in them any distinction between conjugial conjunctions and copulations outside of the conjugial. It is permissible for these to marry again and again—for the reason given above. For conjunctions that are only natural are of themselves dissolved and flow apart after death, because external affections at death follow the body and are entombed with it, those remaining which are coherent with things internal. But it should be known that marriages inwardly conjuntive can only with difficulty be entered into on earth, because the choice of internal similitudes cannot here be provided by the Lord as in the heavens; because they are limited in many ways, as, to equals in station and condition, or within the country, the city, and the village of their abode; and here for the most part external things serve to knit them together, and thus not internal, which do not come forth, unless some time after marriage; and only when these put themselves forth into externals do they become known.

321. (4) *That those who have lived together in love truly conjugial do not wish to marry again, unless for reasons apart from conjugial love.* Why those who have lived in love truly

conjugial do not desire to marry again after the death of their married partner, is for these reasons. (1) Because they are united as to souls, and thence as to minds, and this unition being spiritual is an actual adjunction of the soul and mind of the one to those of the other, which can by no means be dissolved. That such is the nature of spiritual conjunction has been shown here and there before. (2) That as to the body also they are united, through the reception by the wife of the propagations of the soul of the husband, and thus by the insertion of his life into hers, whereby the virgin becomes a wife; and on the other hand through the reception of the conjugial love of the wife by the husband, which arranges the interiors of his mind, and at the same time the interiors and exteriors of his body, into a state receptive of love and perceptive of wisdom, which state makes him from a young man into a husband; about which see above at n. 198. (3) That a sphere of love from the wife and a sphere of understanding from the man flows forth continually, and that this perfects the conjunctions; and that this with its pleasant aroma surrounds them, and unites them, may be seen above at n. 223. (4) That married partners thus united in marriage think and breathe what is eternal, and upon this idea their eternal happiness is founded, may be seen at n. 216. (5) It is by virtue of all these realities that they are "no more twain but one man," that is, "one flesh." (6) That such a one cannot be torn asunder by the death of either is very manifest to the ocular vision of the spirit. (7) To these reasons may be added this, which is new, that the two are still not separated, after the death of the one, since the spirit of the deceased dwells continually with the spirit of the one not yet deceased, and this even until the death of the other, when they meet again, and reunite themselves, and love each other more tenderly than before, because in a spiritual world. From all this comes the irrefragable consequence, that they who have lived in love truly conjugial do not wish to marry again; and if they contract anything like marriage afterwards, it is done for reasons apart from conjugial love. And these reasons are all external, such as—if there are small children in the house, and the care of them must be provided for; if the house is large and equipped with

servants of both sexes; if out-of-door occupations withdraw the mind from family affairs at home; if there are necessities for mutual aid and services; and other like reasons.

322. (5) *That the state of marriage of a young man with a virgin is of one kind, and that of a young man with a widow of another.* By the states of marriage are meant the states of the life of both, of the husband and of the wife, after the nuptials; thus, as to the quality of their cohabitation during the marriage, whether it is internal, of souls and minds (which is cohabitation in the principal idea), or whether it is only external, of the lower mind (*animi*), of the senses, and of the body. The state of marriage of a young man with a virgin is itself initiatory to genuine marriage; for conjugial love between them can proceed in its just order, which is from the first heat to the first torch, and after that, from the first seed with the youth-husband and from the flower with the virgin-wife, and so can germinate, grow, and fructify, and thus introduce itself into those states mutually; if otherwise, then the young man was not a young man or the virgin not a virgin except in external form. Between a young man and a widow there is not a like initiation from the beginnings up to marriage, nor a like progression in marriage, since a widow is more at her own will and disposal than a virgin, and therefore a young man bestows his attentions upon a widow-wife with another look than upon a virgin-wife. But in these matters there are many varieties and diversities, for which reason only this general statement is made.

323. (6) *Also, that the state of marriage of a widower with a virgin is of one kind, and that of a widower with a widow of another.* For the widower has already been initiated into marriage life, and the virgin is to be initiated, yet conjugial love perceives and feels its pleasantness and delight in mutual initiation. A youth-husband and a virgin-wife are all the time perceiving and feeling what is new in the things that come to pass, whereby they are in a kind of perpetual initiation and thence in a lovely progression. It is otherwise in the state of the marriage of a widower with a virgin; the virgin-wife has an internal inclination, but with the man that has passed away. But in these respects there is much variety and diversity; in

like manner in the marriage between a widower and a widow, and therefore beyond this general notion it is not allowed to add anything specific.

324. (7) *That the varieties and diversities of these marriages, as to love and its attributes, exceed all number.* There is an infinite variety of all things, and their diversity also is infinite. By varities here are meant differences between things of one kind or of one species, and also between genera and between species; and by diversities here are meant differences between things that are in the opposite. Our idea of the distinction between varieties and diversities may be illustrated by this fact: The angelic heaven, which coheres as one, is in infinite variety; not one there is absolutely like another, not as to souls and minds, nor as to affections, perceptions, and thence thoughts; nor as to inclinations, and thence intentions; nor as to the tones of voice, as to the face, body, walk, and many other things. And yet, though they are myriads of myriads, they have been and are arranged by the Lord into one form, in which there is full unanimity and concord, which could not be if all, so various, were not led by One, universally and singly. These are what we mean here by varieties. But by diversities we mean the opposites of these varieties, which are in hell. For there each one and all are diametrically opposite to those that are in heaven; and the hell composed of them is kept together as one by the varieties among them, the very opposites to the varieties in heaven; thus by perpetual diversities. From these illustrations what is meant by infinite variety, and what by infinite diversity is evident. It is similar with marriages, in that there are infinite varieties among those who are in conjugial love, and infinite varieties among those who are in scortatory love; and hence that there are infinite diversities between the latter and the former. From which this conclusion follows: That the varieties and diversities in marriages, of whatever kind and species, whether of a young man with a virgin, or of a young man with a widow, or of a widower with a widow, exceed all number. Who can divide infinity into numbers?

325. (8) *That the state of a widow is more grievous than that of a widower.* The causes are external and internal. The

external every one can see, as: (1) That a widow cannot provide the necessaries of life for herself and her household, nor dispose of what is acquired, like a man, and as was done before by the man and with the man. (2) Nor can she protect herself and her house as is needful; for while she was a wife the man was her defence, and as it were her arm, and when she herself was so she yet relied upon her husband. (3) That of herself she is lacking in counsel in such matters as are of interior wisdom and thence of prudence. (4) That a widow is without the reception of the love in which she is as a woman, and so is in a state alien from that innate within her and into which she was inducted by marriage.

These external causes which are natural, also take their origin from internal causes which are spiritual, as do all other things in the world and in the body (about which see above at n. 220). The external, natural causes are perceived from the internal, spiritual causes, which come from the marriage of good and truth, and chiefly from these facts of that marriage. That good cannot provide nor dispose anything except by truth; that good cannot protect itself except by truth, and therefore that truth is the defence and as it were the arm of good; that good without truth is destitute of counsel, because it has counsel, wisdom, and prudence by truth. Now, as from creation man is truth, and by creation the wife is its good, or what is the same, as from creation the man is understanding, and from creation the wife is the love of that, it is clear that the external or natural causes which aggravate the widowhood of a woman take their rise from internal or spiritual causes. These spiritual causes, conjoined with the natural, are what are meant by the things said concerning widows in many places in the Word, as may be seen in the *Apocalypse Revealed*, n. 764.

326. To these things I shall add two Relations. First:—

When the problem concerning the soul had been discussed and solved in the gymnasium, I saw them passing out in order, the chief teacher before them, and after him the elders, in the midst of whom were the five young men who made answer, and following them, the rest. And as they passed out they withdrew to the sides round about the house, where there were

walks surrounded by shrubbery; and assembled there, they divided themselves into small groups, which were so many gatherings of young men conversing on matters pertaining to wisdom; in each of which groups was one of the wise men from the orchestra.

Seeing them from my lodging I came into the spirit, and in the spirit went out to them; and I approached the chief teacher, who lately had proposed the question concerning the soul.

When he saw me he said, "Who are you? I wondered, when I saw you approaching in the way, that now you came into my sight and the next moment passed out of sight, or that at one moment you were visible to me and suddenly became invisible. You certainly are not in our state of life."

To this I answered, smiling, "I am not a player of tricks, nor a *Vertumnus;* but am an alternate, now in your light, now in your shade, and thus foreign and also native."

At this the chief teacher looked at me and said, "You say strange and amazing things. Tell me who you are."

I said, "I am in the world in which you were, and from which you departed, which is called the natural world; and I also am in the world to which you came and in which you are which is called the spiritual world. I am therefore in a natural state, and at the same time in a spiritual state; in the natural state with men on earth, and in the spiritual state with you; and when I am in the natural state I am not visible to you, but when in the spiritual state I am visible. That I am so has been given by the Lord. To you, O enlightened man, it is known that the man of the natural world does not see the man of the spiritual world, nor the reverse; therefore when I let my spirit down into the body, I was not visible to you, and when I raised it out of the body I became visible. You also taught in your instruction in the gymnasium that you are souls, and that souls see souls, because they are human forms; and you know that you did not see yourselves, or your souls within your bodies, when you were in the natural world; and this comes from the difference that there is between the spiritual and the natural."

When he heard of a difference between the spiritual and the natural he said, "What is the difference? Is it not as between

the purer and the less pure? What then is the spiritual but a purer natural?"

I replied, "The difference is not of that kind, but is as between *prior* and *posterior*, between which there is no finite ratio, for the *prior* is within the *posterior* as the cause is within its effect; and the *posterior* is from the *prior* as the effect from its cause. Hence it is that the one does not appear to the other."

To this the chief teacher responded, "I have thought and pondered upon this distinction, but hitherto in vain. Would that I could perceive it."

I said, "You shall not only perceive, but shall also see the difference between the spiritual and the natural." And then I added, "You are in the spiritual state when with your own, but in the natural state when with me. For with them you converse in spiritual language, which is common to all spirits and angels; but with me you talk in my vernacular tongue. For every angel and spirit talking with a man speaks his language, thus French with the French, English with the English, Greek with the Greek, Arabic with an Arabian, and so on. That you may know, then, the difference between the spiritual and the natural as to language, do this: Go among your own and say something there, and keep the words in mind, and with them in memory return and utter them before me."

He did so and returned to me with the words to them in his mouth, and spoke them, and he did not understand one; the words were entirely strange and foreign, such as are not in any language of the natural world. By this experience, several times repeated, it was made clearly evident that all in the spiritual world have a spiritual language, which has nothing in common with any language of the natural world, and that every man comes into that language after death, of himself. He then also found by experience, at the same time, that the sound itself of spiritual language differs so much from the sound of natural language that spiritual sound, though loud, could not in the least be heard by the natural man; nor natural sound by the spiritual man.

Afterwards I requested the chief teacher and those standing about to go in among their own and write some sentence upon paper, and to come out with the paper to me and to read

it. They did so and returned with the paper in the hand; but when they read it they could not understand anything, since the writing consisted merely of certain alphabetic letters with flexions above, each one of which signified some sense of the subject. From the fact that, there, some sense is signified by each letter in the alphabet, it is evident whence it is that the Lord is said to be "the Alpha and the Omega." When again and again they had gone in, had written, and returned, they came to know that their writing involved and comprehended things without number which no natural writing can ever express; and it was said that this is because the spiritual man thinks thoughts that are incomprehensible and ineffable to the natural man; and that these cannot flow into and be conveyed in any other writing and other language.

Then, as the bystanders were unwilling to comprehend that spiritual thought so greatly excels natural thought as to be relatively ineffable, I said to them, "Make the trial. Go into your spiritual society and think something, and retain it, and return and utter it before me." And they went in, thought, kept it in mind, came out, but when they would utter the thing they thought they could not, for they found no idea of natural thought adequate to any idea of spiritual thought, and thus no word to express it; for the ideas of thought become the words of speech. And they went in again and returned, and convinced themselves that spiritual ideas are supernatural, inexpressible, ineffable, and incomprehensible to the natural man. And because they are so super-eminent, they said that spiritual ideas or thoughts relatively to natural are the ideas of ideas, and the thoughts of thoughts; and that therefore qualities of qualities and affections of affections are expressed by them; consequently that spiritual thoughts are the beginnings and origins of natural thoughts. And from this it is plain that spiritual wisdom is the wisdom of wisdom, and thus is imperceptible to any wise man in the natural world. It was then told them, from the third heaven, that there is wisdom still more interior or higher, called celestial, the relation of which to spiritual wisdom is like the relation of this to natural; and that these flow in in order, according to the heavens, from the Lord's Divine wisdom which is infinite.

327. These things having been finished, I said to the bystanders, "From these three proofs of experience you have seen what the difference is between the spiritual and the natural; and also the reason why the natural man does not appear to the spiritual, nor the spiritual man to the natural, although as to affections and thoughts and thence as to presence they are consociated. Hence it is, chief teacher, that on the way I was at one moment seen by you, and then again not seen."

After this a voice was heard from the higher heaven saying to the chief teacher, "Come up hither." And he ascended and returned, and said that the angels like himself had not before known the differences between the spiritual and the natural, for the reason that there had not before been any opportunity for comparison with any man who was at the same in both worlds, and without comparison these differences are not known.

328. We then drew aside and talked further on this subject. I said, "These differences arise only from the fact that you, who are in the spiritual world and therefore are spiritual, are in things substantial, and not in things material, and things substantial are the beginnings of things material. You are in principles, and thus in things single, while we are in things derived from principles, and composite; you are in particulars, we in generals; and as generals cannot enter into particulars, so neither can things natural, which are material, enter into things spiritual which are substantial, just as a ship's cable cannot enter or be drawn through the eye of a sewing needle, or a nerve enter or be drawn into one of the fibers of which it consists, nor a fiber into one of the fibrils which compose it. This is also known in the world; wherefore it is agreed to by the learned, that there is no influx of the natural into the spiritual but of the spiritual into the natural. Now this is the reason why the natural man cannot think the thoughts which the spiritual man thinks, nor therefore speak them; and why Paul says that the things which he heard out of the third heaven were unutterable.* Add to this, that to think spiritually is to think without time and space, and that to think naturally is to think with time and space, for to every idea of natural

* 2 *Cor.* xii : 4.

thought something of time and space adheres, but not to any spiritual idea. The reason is that the spiritual world is not in space and time like the natural world, but is in the appearance of these two; in this respect the thoughts and perceptions also differ. Therefore you can think of the essence and the omnipresence of God from eternity, that is, of God before the creation of the world, because you think of the essence of God from eternity without time, and of His omnipresence without space, and so comprehend such things as transcend the idea of the natural man."

And then I related that, once I was thinking about the essence and omnipresence of God from eternity, that is, about God before the creation of the world, and that because I could not yet remove spaces and times from the ideas of my thought I became troubled, for the idea of nature entered in place of God. But I was told, "Remove the ideas of space and time, and you will see;" and it was given me to remove them, and I saw. And from that time I could think of God from eternity, and not at all of nature from eternity, because God in all time is without time, and in all space is without space, but nature in all time is in time, and in all space is in space; and nature with its time and space could not but begin and arise, but not God who is without time and space. Wherefore nature is from God, not from eternity but in time, that is, together with its time and at the same time with its space.

329. After the chief teacher and the rest had left me, some of the boys who also were at the exercises in the gymnasium, followed me home and stood by me there for a time while I was writing. And lo! they saw a moth running over my paper, and asked in surprise, "What is this so swift little animalcule?" I said, "It is called a mite. And I will tell you wonderful things about it. In so small a living thing there are as many members and viscera as in a camel—there are brains, heart, pulmonary organs, organs of sense, of motion, and of generation, a stomach, intestines, and many other things; and each one of these is woven together of fibers, nerves, blood-vessels, muscles, tendons, and membranes; and each of these is woven together of still purer things that lie deeply hidden beyond the reach of every eye."

Then they said, "Yet the little living thing appears to us only as a simple substance."

And I said, "Nevertheless, there are innumerable things within it. I tell you this that you may know that it is similar with every object that appears before you as one simple and least thing, as well in your actions as in your affections and thoughts. I can assure you that every single grain of thought, and every drop of your affection is divisible, even *ad infinitum*, and that in so far as your ideas are divisible you are wise. Know, that everything divided is more and more manifold, and not more and more simple, because being divided and divided it approaches nearer and nearer to the infinite, in which all things are infinitely. This is a new thing that I relate to you, before unheard of."

Having listened to these things the boys went from me to the chief teacher and requested of him that he would sometime propose in the gymnasium something new and unheard of as a problem. He asked, "What?"

They said, "That everything divided is more and more manifold, and not more and more simple, because it approaches nearer and nearer to the infinite, in which all things are infinitely."

He promised to propose it, and said, "I see this, because I have perceived that one natural idea is the containant of innumerable spiritual ideas; yea, that one spiritual idea is the containant of innumerable celestial ideas. Hence the difference between celestial wisdom, in which the angels of the third heaven are, and spiritual wisdom in which the angels of the second heaven are; and also between natural wisdom in which the angels of the ultimate heaven and also men are."

330. The Second Relation:—

I once heard a pleasant discussion among men which was about the female sex: Whether any woman can love her husband who constantly loves her own beauty, that is who loves herself on account of her form. They agreed among themselves first: That women have a twofold beauty, one natural which is of the face and body, and another spiritual which is of love and manners. They also agreed that the two kinds of beauty are quite often divided in the natural world and that

they are always united in the spiritual world; for in the spiritual world beauty is the form of love and manners, and therefore after death it very often occurs that deformed women become beauties and beautiful women become deformed.

While the men were discussing the subject certain wives came and said, "Permit us to be present, because knowledge teaches you the matter you are discussing, while experience teaches it to us. And you also know so little about the love of wives that it is scarcely anything. Do you know that it is the prudence of the wisdom of wives to conceal their love for their husbands in the inmost of their breast, or in the middle of their heart?"

The discussion began and *the first conclusion* by the men was, that: "Every woman wishes to appear beautiful in face and beautiful in manners because she is born an affection of love, and beauty is the form of this affection; a woman therefore who does not desire to be beautiful is not a woman who wishes to love and be loved, and thence is not truly a woman."

To this the wives said, the beauty of woman dwells in soft tenderness, and therefore in exquisite sensation. Thence is the love of woman for man, and the love of man for woman. Perhaps you do not understand this?"

The second conclusion of the men was, that: "A woman before marriage wishes to be beautiful for men, but after marriage, if she be chaste, only for a man and not for men."

To this the wives said, "After a husband has tasted the natural beauty of the wife he no longer sees it, but sees her spiritual beauty and from this loves anew; and yet he recalls the natural but under a different aspect."

The third conclusion from their discussion was, that: "If after marriage a woman desires to appear beautiful in like manner as before it, she loves men and not the man; for a woman loving herself for her own beauty is continually in the wish that her beauty be tasted, and as this no longer appears to the man, as you have said, she wishes it may be tasted by the men before whom it does appear. It is clear that she has the love of the sex, and not the love of one of the sex."

At this the wives were silent, but murmured these words, "What woman is so free from vanity as not to wish to ap-

pear beautiful to men also, at the same time as to her only one?"

Several wives from heaven, who were beautiful because they were heavenly affections, heard these things, and confirmed the three conclusions of the men; but added, "Let them love their own beauty and adornments only for the sake of their husbands, and from them."

331. The three wives, indignant that the three conclusions of the men had been confirmed by the wives from heaven, said to the men, "You have asked whether a woman who loves herself for her own beauty loves her husband. We now on the other hand will consider whether a man who loves himself for his own intelligence can love his wife. Be present and hear." And they drew this *first conclusion:* "No wife loves her husband for his face, but for the intelligence in his employment and in his manners. Know therefore that the wife unites herself with the intelligence of the man, and thus with the man. If then a man loves himself for his own intelligence he withdraws his love from his wife to himself, whence comes disunion and not union. Moreover, to love his own intelligence is to be wise of himself, and this is to be insane, and is therefore to love his own insanity."

To this the men responded: "Perhaps the wife unites herself with the ability of the man." The wives laughed at this, saying, "Ability is not wanting so long as the man loves the wife from intelligence, but it is wanting if he loves from insanity. Intelligence is to love the wife only and to this love ability is not wanting; but it is insanity to love, not the wife, but the sex. You comprehend this?"

The *second conclusion* was: "We women are born into the love of the intelligence of men. If then men love their own proper intelligence, the intelligence cannot be united with its genuine love, which is with the wife. And if the intelligence of the man is not united with its own genuine love, which is with the wife, his intelligence becomes insanity from pride, and conjugial love becomes cold. What woman then can unite her love with cold? And what man can unite the insanity of his pride with the love of intelligence?"

"But," said the men, "whence has a man honor from his wife, if he does not magnify his own intelligence?" The wives

answered, "From love; for love honors. Honor cannot be separated from love; but love can be from honor."

Afterwards they came to this *third conclusion:* "You seem as if you love your wives, and do not see that you are loved by your wives, and thus that you love in return, and that your intelligence is the receptable. If then you love your own intelligence within you that becomes the receptacle of your love; and the love of one's own, because it does not tolerate an equal, never becomes conjugial love, but so long as it prevails, it remains scortatory."

At this the men were silent, but murmured, "What is conjugial love?"

Certain husbands in heaven heard these things and thence confirmed the three conclusions of the wives.

CONCERNING POLYGAMY.

332. If the reason be sought why polygamic marriages have been utterly condemned by the Christian world, no one, endowed with whatever gift of acutely penetrating a subject by his genius, can clearly see the cause unless he is first instructed, *That there is love truly conjugial: That this cannot exist otherwise than between two: Nor between two except from the Lord alone: And that on this love heaven is inscribed with all its felicities.* Unless these knowledges precede, and lay as it were the first stone, to no effect does the mind busy itself to draw out from the understanding any reasons, in which it may rest, and on which it may stand, as a house upon its stone or foundation, why polygamy is condemned by the Christian world.

It is known that the institution of monogamic marriage is founded on the Lord's Word, that:—

> Whosoever shall put away his wife except for scortation, and shall marry another, committeth adultery; and that from the beginning, or from the first institution of marriages, it was ordained that two should become one flesh; and that man should not put asunder what God hath joined together (*Matt.* xix. 3–11).

But although the Lord dictated these words out of the Divine law inscribed on marriage, yet, if the understanding cannot support it with some reason of its own, it may even, by turns to which it is wont, and by sinister interpretations, get around that Divine law and bring it into obscure ambiguity, and finally into an affirmative-negative, affirmative because it is according to the civil law also, and negative because it is not according to their own rational sight. Into this state will the human mind fall if it be not first instructed respecting the knowledges mentioned above, which shall serve the understanding as an introduction to its reasonings, which knowledges are, that there is a love truly conjugial; that it can exist only between two; that it cannot exist between two except from the Lord alone; and that upon that love heaven is inscribed with all its felicities. But these and many other things that relate

to the condemnation of polygamy by the Christian world are to be shown in order according to the following articles:—

(1) That there cannot be any love truly conjugial except with one wife; consequently there cannot be true conjugial friendship, confidence, and potency, nor such a conjunction of minds that the two may be one flesh.

(2) That thus it is only with one wife that there can be the celestial beatitudes, the spiritual satisfactions, and the natural delights which, from the beginning, have been provided for those who are in love truly conjugial.

(3) That all these cannot be given except by the Lord only; and that they are not given to others than those who come to Him alone, and at the same time, live according to His commandments.

(4) Consequently, that there cannot be love truly conjugial with its felicities, except with those who are of the Christian church.

(5) That this is the reason why it is not permitted a Christian to marry more than one wife.

(6) That if a Christian marries more than one wife he commits not only natural adultery but also spiritual adultery.

(7) That the Israelitish nation were permitted to marry more wives than one, because with them there was not a Christian church and therefore they could not have love truly conjugial.

(8) That the Mahometans at this day are permitted to marry more wives than one, because they do not acknowledge the Lord Jesus Christ to be one with Jehovah the Father, and thus as the God of heaven and earth, and therefore cannot receive love truly conjugial.

(9) That the Mahometan heaven is outside the Christian heaven; and that it is divided into two heavens, a lower and a higher; and that none are elevated into their higher heaven but those who renounce concubines and live with one wife, and acknowledge our Lord as equal to God the Father, to whom dominion is given over heaven and earth.

(10) That polygamy is lasciviousness.

(11) That with polygamists there cannot be conjugial chastity, purity, and holiness

(12) That polygamists, so long as they remain polygamists, cannot become spiritual.

(13) That polygamy is not a sin with those with whom it is a matter of religion.

(14) That polygamy is not sin with those who are in ignorance concerning the Lord.

(15) That of these, they are saved although polygamists, who acknowledge a God, and from religion live according to the civil laws of justice.

(16) But that none from either of these heavens can be consociated with the angels in the Christian heavens.

333. Now follows the exposition of these.

(1) *That there cannot be love truly conjugial except with one wife; consequently there cannot be true conjugial friendship, confidence, potency, and such a conjunction of minds that the two may be one flesh.* That at this day love truly conjugial is so rare as to be generally unknown has been stated several times above. That nevertheless it does actually exist, has also been shown in its own chapter, and after that here and there in those that followed. But, apart from this, who does not know that there is such a love, which in excellence and delightfulness so transcends all other loves that they all seem relatively of small account? That it surpasses the love of self, the love of the world, yea, the love of life, experiences testify. Have there not been, and are there not, those who for the woman desired and solicited as a bride prostrate themselves on their knees, adore her as a goddess, and submit as the vilest slaves to her good pleasure? A proof that this love exceeds the love of self. Have there not been, and are there not, those who for the woman chosen and solicited as a bride count wealth, yea, treasures if they possess them as nothing, and who lavish them also? A proof that this love exceeds the love of the world. Have there not been, and are there not, those who for the woman chosen and solicited for a bride esteem their very life of no account, and crave death if she does not yield to their petition? And to this the many encounters of rivals even unto death testify. A proof that this love is greater than the love of life. Have there not been, and are there not, those who for the woman chosen and solicited for a bride have been

made insane by refusal? May one not rationally conclude from this beginning of that love with many, that from its essence this love dominates over every other love as supreme, and that at the time the soul of the man is in it, and promises to itself eternal beatitudes with her who is his choice and solicitation? Who, wheresoever he may search, can discover any other cause for this than that he has given up his soul and his heart to the one? For if a lover while in that state were given the option to elect the most worthy, the most wealthy, and the most beautiful of all the sex from the universe, would he not spurn the option and hold to his chosen one? For his heart is hers alone. These things are said that you may acknowledge that there is a conjugial love of such super-eminence, and that it exists while one only of the sex is loved. What understanding that looks with a keen sight at reasonings, in just connection, cannot deduce from this that, if from his soul, or from inmosts, the lover abides constantly in his love to her, he would realize those eternal beatitudes which he had promised to himself before consent and which he promises in consent? It has been shown above that he also does attain them, if he comes to the Lord and from Him lives true religion. Who else than He enters into the life of man from above, imparts internal, heavenly joys, and carries them into their sequences? And this the more when at the same time He also gives constant potency. That there is no such love and cannot be because it is not with one's self, or this person or that, is not a valid conclusion.

334. Since love truly conjugial conjoins the souls and hearts of two, therefore it is united also with friendship, and through this with confidence, and makes them both conjugial, which are so eminent above other friendships and confidences that, just as this love is the love of loves, so also is this friendship the friendship of friendships, and the confidence likewise. There are many reasons why in truth it is so with its potency too, some of which are revealed in the Second Relation after this chapter, from which potency follows the continued perpetuity of that love. That by love truly conjugial two consorts become one flesh has been shown above in its proper chapter, n. 156–183.

335. (2) *That thus it is only with one wife that there can be the celestial beatitudes, the spiritual satisfactions, and the natural delights which, from the beginning, have been provided for those who are in love truly conjugial.* They are called celestial beatitudes, spiritual satisfactions, and natural delights, because the human mind is distinguished into three regions, the highest of which is called celestial, the second spiritual, and the third natural, and with those who are in love truly conjugial these three regions stand open, and influx follows in order according to the openings. And as the amenities of this love in the highest region are most eminent, they are perceived as beatitudes; and as in the middle region they are less eminent, they are perceived as satisfactions; and finally, in the lowest region, as delights. That these amenities are real, are perceived and felt, is established from the Relations in which they are described. All these felicities were provided from the beginning for those who are in love truly conjugial, because in the Lord there is an infinity of all beatitudes; and He Himself is Divine love, and the essence of love is that it wills to communicate all its own goods to another whom it loves; and therefore together with man He created this love, and inscribed upon it the faculty of receiving and perceiving these felicities. Who is so dull and unreasoning in mind that he cannot see that there is some love on which are bestowed by the Lord all the blessings, satisfactions, and delights that can ever be bestowed?

336. (3) *That all these cannot be given except by the Lord only; and that they are not given to others than those who come to Him alone, and live according to His commandments.* This has been shown before in many places; to which it must be added, that because all these beatitudes, satisfactions, and delights can be granted only by the Lord, for that reason no other should be approached. Who else can be since:—

By Him all things were made that have been made? (*John* i. 3).

Since:—

He is the God of heaven and earth? (*Matt.* xxviii. 18).

Since:—

No one hath ever seen the form of God the Father, nor heard His voice, except through Him? (*John* i. 18; v. 37; xiv. 6–11).

From these and very many other passages in the Word it is evident that the marriage of love and wisdom, or of good and truth, from which only marriages derive their origin, proceeds from Him alone. From this it follows that that love with its felicities is given to no others but those who come to Him; and that it is given to those who live according to His commandments is because with them He is conjoined by love (*John* xiv. 21–24).

337. (4) *Consequently, that there cannot be love truly conjugial except with those who are of the Christian Church.* The reason why conjugial love, such as is described in its own chapter n. 57–73 and in those following it, that is, such as it is in its essence, is not with any but those that are of the Christian church is, because that love is from the Lord only, and the Lord is not elsewhere so known that He can be approached as God; also, because the love is according to the state of the church with every one (n. 130), and a genuine state of the church is from no other source than the Lord, and thus is with no others but those who receive it from Him. That these two are the first beginnings, introductions, and establishings of that love, has already been confirmed by such abundance of clear and conclusive reasons that it would be entirely superfluous to add anything more. That love truly conjugial is nevertheless rare in the Christian world (n. 58, 59), is because so few there approach the Lord, and among these are some who, although they believe the church, do not live it; besides the many facts that are disclosed in the *Apocalypse Revealed*, where the state of the Christian Church at this day is fully described. But the truth nevertheless holds good that there cannot be love truly conjugial except with those who are of the Christian Church; and for that reason polygamy has also been absolutely condemned. That this also is of the Lord's Divine Providence, is very clear to those who think justly respecting providence.

338. (5) *That this is the reason why it is not permitted a Christian to marry more than one wife.* This follows as confirmed from the things established in the preceding sections, to which it should be added: That the genuine conjugial is inscribed on the minds of Christians more profoundly than on

the minds of the Gentiles who have embraced polygamy; and hence that the minds of Christians are more susceptible to that love than the minds of polygamists. For this conjugial is inscribed on the interiors of the mind of Christians, because they acknowledge the Lord and His Divine, and is inscribed upon the exteriors of their minds by the civil laws.

339. (6) *That if a Christian marries more than one wife he commits not only natural adultery but also spiritual adultery.* That a Christian who marries more than one wife commits natural adultery is according to the Lord's words, that:—

It is not lawful to put away a wife, because from the beginning they were created to be one flesh; and that, Whosoever shall put away his wife without just cause, and shall marry another, committeth adultery (*Matt.* xix. 3–11).

Still more he that does not put away but retains his wife, and marries another in addition. This law, proclaimed by the Lord concerning marriages, derives its internal cause from spiritual marriage, for whatever the Lord spoke was in itself spiritual, which is meant by the saying:—

The words that I speak unto you are spirit and are life (*John* vi. 63).

The spiritual which is within these words is this: That by polygamic marriage in the Christian world the marriage of the Lord and the church is profaned; likewise the marriage of good and truth; and moreover the Word, and with the Word the church; and the profanation of these is spiritual adultery.

That the profanation of the good and truth of the church out of the Word corresponds to adultery, and that it therefore is spiritual adultery; and that the falsification of good and truth is so likewise, but in a less degree, may be seen confirmed in *The Apocalypse Revealed*, n. 134. The reason why the marriage of the Lord and the church would be profaned by polygamic marriages with Christians is, that there is a correspondence between that Divine marriage and the marriages of Christians, concerning which see above (n. 83–102), which correspondence is altogether destroyed if wife is added to wife; and when that is destroyed the man consort is no longer a Christian.

The reason why the marriage of good and truth would be profaned by polygamic marriages with Christians is, that mar-

riages on earth are derived from that spiritual marriage, and the marriages of Christians differ from the marriages of other nations in this, that as good loves truth and truth good, and they are one, so is it with the wife and husband. If therefore a Christian should add wife to wife he would disrupt the spiritual marriage within him, and thus profane the origin of his marriage and so commit spiritual adultery. That marriages on earth are derived from the marriage of good and truth, may be seen above at n. 116–131. That a Christian would profane the Word and the church by polygamic marriage, is because the Word viewed in itself is the marriage of good and truth, and likewise the church in the degree that this is from the Word (see above at n. 128–131).

Now, it is plain that a Christian man—because he knows the Lord, has the Word; and the church in him is from the Lord through the Word,—has, more than a man not a Christian, the faculty of being regenerated and so of becoming spiritual; and also of attaining love truly conjugial, for they go together. Since those from among Christians who marry more wives than one not only commit natural adultery, but at the same time also spiritual adultery, it follows that the damnation of Christian polygamists after death is more severe than the damnation of those who only commit natural adultery. To a question concerning their state after death I heard the answer, that heaven is altogether closed to them; and that in hell they appear as if lying in hot water in a bath house in a bath tub, and that from a distance they thus appear, although they stand and walk upon their feet; and that it is so with them from inward frenzy; and that some such are cast into the gulfs that are at the borders of the worlds.*

340. (7) *That the Israelitish nation were permitted to marry more wives than one, because with them there was not a Christian church, and therefore they could not have love truly conjugial.* There are at this day those who think doubtfully respecting the institution of monogamic marriages, or the marriage of one man with one wife, and debate with themselves in their reason about it, thinking that because polygamic marriages were openly permitted to the Israelitish people and their

* See *A. C.* n. 9582; *E. U.* n. 123. (Tr.)

kings, as to David and Solomon, they should in themselves be permissible also to Christians. But they have no distinct knowledge of the Israelitish and of Christian nations; nor respecting the externals and the internals of the church, neither concerning the change of the church by the Lord from external to internal; consequently they know nothing from interior judgment respecting marriages.

It must be kept in mind, in general, that man is born natural that he may become spiritual; and so long as he remains natural he is in night, and as in sleep, respecting spiritual things; and that then he does not even know the distinction between the external natural and the internal spiritual man. That there was not a Christian Church with the Israelitish nation is known from the Word. For they were looking, as they are still looking, for a Messiah who would exalt them above all nations and peoples in the world; wherefore, if it had been said and were now said to them that the Messiah's kingdom is over the heavens, and from thence over all nations, they would have set it down among trifles. Hence it was that when the Christ, or the Messiah, our Lord, came into the world, they not only did not acknowledge Him, but even atrociously put Him away out of the world. From these facts it is evident that there was not a Christian Church with that nation as there is not at this day; and they with whom the Christian Church is not are external and internal natural, and with them polygamy is not prejudicial, for it is inscribed upon the natural man, and he in fact perceives no other love in marriages than such as is of lust. This is meant in the saying of the Lord:—

> Moses for the hardness of their heart permitted them to put away their wives; but from the beginning it was not so (*Matt.* xix. 8).

It is said that Moses permitted in order that it may be known that it was not the Lord. And it is known from His precepts, and from His abrogation of the rituals which served only for the use of the natural man, that the Lord teaches the internal spiritual man: From His precepts concerning washing, that it is the purification of the internal man (*Matt.* xv. 1, 17–20; xxiii. 25, 26; *Mark* vii. 14–23). Concerning adultery, that it is the lust of the will (*Matt.* v. 28). Concerning the putting

away of wives, that it is unlawful; and concerning polygamy, that it is not agreeable to the Divine law (*Matt.* xix. 3–9).

These, and many other things the Lord taught, which are of the internal and spiritual man, because He alone opens the internals of human minds and makes them spiritual; and He puts these within things natural in order that they also may derive a spiritual essence, as in fact they do if He is approached, and if the life is according to His precepts; which are in brief, that one should believe in Him and shun evils because they are of the devil and from the devil; and do goods because they are of the Lord and from the Lord; and do both as if of one's self, and at the same time believe that they are done by the Lord through him. The very reason why the Lord alone opens the internal spiritual man, and brings this into the external natural man, is that every man thinks naturally and acts naturally, and for that reason could not perceive anything spiritual and receive it into his natural if God had not put on the natural human, and made also that Divine. From these considerations the truth is now evident, that the Israelitish nation were permitted to take more than one wife because there was not a Christian Church with them.

341. (8) *That the Mahometans at this day are permitted to marry more wives than one, because they do not acknowledge the Lord Jesus Christ to be one with Jehovah the Father, and thus as the God of heaven and earth, and therefore cannot receive love truly conjugial.* Mahometans, from the religion handed down by Mahomet, acknowledged Jesus Christ as the Son of God, and as a very great Prophet, and that He was sent into the world by God the Father to teach men; but not that God the Father and He are one; and that His Divine and Human are one Person, united as soul and body, according to the belief of all Christians from the Athanasian creed. Therefore the followers of Mahomet could not acknowledge our Lord as any God from eternity, but only as a perfect natural man; and because Mahomet was of this opinion, and thence his disciple followers are of this opinion, and because they know that God is one, and that that God is He who created the universe, they could not but pass Him by in their worship, and this the more because they also declare Mahomet to be a very great

Prophet; neither do they know what the Lord taught. It is for this reason that the interiors of their mind, which in themselves are spiritual, could not be opened, since they can be opened only by the Lord, as may be seen just above at n. 340. The real reason why they are opened by the Lord when He is acknowledged, and is approached as God of heaven and earth, and with those who live according to His precepts is, that otherwise there is no conjunction, and without conjunction there is no reception. There is the presence of the Lord with man, and there is conjunction with Him. To go to Him brings presence, and to live according to his precepts effects conjunction. And His presence only is without reception; but presence and at the same time conjunction is with reception. Concerning these matters I will relate this that is new from the spiritual world: There, every one is made present by thought about him; but no one is conjoined to another except from the affection of love, and the affection of love is insinuated by doing his words and his pleasure. This fact, familiar in the spiritual world, takes its origin from the Lord, in that He is thus present and is thus conjoined.

These things are said that it may be known why it is permitted Mahometans to take more wives than one; that it is because with them there cannot be any love truly conjugial, which is only between one man and one wife, for the reason that they have not, from religion, acknowledged the Lord as equal to God the Father, and thus as the God of heaven and earth. That conjugial love is according to the state of the church with every one, see above at n. 130, and in several other places in the foregoing pages.

342. (9) *That the Mahometan heaven is outside the Christian heaven; and that it is divided into two heavens, a lower and a higher; and that none are elevated into their higher heaven but those who renounce concubines and live with one wife, and acknowledge our Lord as equal to God the Father to whom dominion is given over heaven and earth.* Before anything is said in particular respecting these heavens, it is important that some things should first be said about the Lord's Divine Providence in relation to the rise of the Mahometan religion. That this religion was received by more kingdoms

than the Christian religion may be a stumbling-block to those who think of Divine Providence, and at the same time believe that no one can be saved but he who is born a Christian. But the Mahometan religion is not a stumbling-block to those who believe that all things are of the Divine Providence. They inquire and also discover wherein it is [of Divine Providence]. It is in this: That the Mahometan religion acknowledges our Lord as the Son of God, as the wisest of men, and as a very great prophet, who came into the world that he might teach men. But as the Mahometans make the Koran only the book of their religion, and consequently Mahomet who wrote it is seated in their thoughts, and they follow him with a kind of worship, they therefore think little about our Lord. That it may be fully known that that religion was raised up by the Lord's Divine Providence, for the destruction of the idolatries of many nations, it shall be explained in some order:

First, then, respecting the origin of idolatries: Before that religion there was the worship of idols in every country on earth. The cause of it was, that previous to the coming of the Lord the churches were all representative. Such also was the Israelitish Church; the tabernacle there, the garments of Aaron, the sacrifices, all things of the temple at Jerusalem, and the statutes also, were representative. And with the ancients the knowledge of correspondences, which is also the knowledge of representations, was the very knowledge of the wise, cultivated especially by the Egyptians. Hence their hieroglyphics. From this knowledge they knew what animals of every kind signified; as also trees of every kind; and what mountains, hills, rivers, and fountains; and what the sun, the moon, and the stars signified. By that knowledge they also had cognition of things spiritual; because the things that were represented, which were such as are matters of spiritual wisdom with the angels, were their origins. Now as all their worship was representative, consisting only of correspondences, therefore they held their worship upon mountains and hills, and also in groves and gardens; and for that reason they consecrated fountains, and in adorations turned their faces to the rising sun; and besides made sculptured horses, oxen, calves, lambs, yea, birds, fishes, serpents, and set them up at home

and elsewhere in order, according to the spiritual things of the church to which they corresponded, or which they represented. Similar objects they also placed in their temples, that they might call to remembrance the holy things of worship which they signified. In the course of time, when the knowledge of correspondences was obliterated, their posterity began to worship the sculptured images themselves, as in themselves holy, not knowing that the ancients, their forefathers, saw nothing holy in them, but only that they represented and therefore signified holy things, according to correspondences. Hence arose the idolatries which filled all countries of the world, the Asiatic with the surrounding islands, the African, and the European.

That all these idolatries might be extirpated, it was brought to pass of the Lord's Divine Providence that a new religion should begin, accommodated to the genius of the orientals, in which there should be something from each Testament of the Word, and which should teach that the Lord came into the world, and that He was the greatest Prophet, the wisest of all, and the Son of God. This was done through Mahomet, from whom that religion has its name.

From this it is plain that this religion was raised up by the Lord's Divine Providence, and accommodated, as was said, to the genius of the orientals; to the end that it might destroy the idolatries of so many nations, and give them some knowledge of the Lord before they should come into the spiritual world, which takes place after death with every one; which religion would not have been received by so many kingdoms, and could not have extirpated their idolatries, if it had not been accommodated to their ideas, especially if polygamy had not been permitted. This was permitted also for the reason that without that permission the orientals would have been inflamed with filthy adulteries more than Europeans, and would have perished.

343. The reason why the Mahometans also have a heaven is, that all throughout the whole world are saved who acknowledge God, and from religion shun evils as sins against Him. That the Mahometan heaven is distinguished into two, a lower and a higher, I have heard from themselves; and that in the

lower heaven they live with several wives and concubines, as in the world; but that those who renounce concubines and live with one wife are elevated into their higher heaven. I have also heard that it is impossible for them to think that our Lord is one with the Father; but that it is possible for them to think Him equal, as also that dominion is given to Him over heaven and earth, because He is His Son. This therefore is the faith of those to whom ascent is given by the Lord into their higher heaven.

344. It was once given me to perceive the quality of the heat of the conjugial love of polygamists. I spoke with one who occupied the place of Mahomet. Mahomet himself is never present, but a substitute deputed in his place, to the end that those recently from the world may as it were see him. This substitute, after some conversation with him from a distance, sent me an ebony spoon, and other things which were indications that it was from him. And at the same time communication was opened for the heat of the conjugial love of those who are there, and it was perceived by me as the fetid heat of a bagnio, perceiving which I turned away and the channel of communication was closed.

345. (10) *That polygamy is lasciviousness* is because its love is divided among several, and is the love of the sex, and is a love of the external or natural man, and so is not conjugial love, which alone is chaste. That polygamic love is divided among several is known, and divided love is not conjugial love, which cannot be severed from the one of the sex. That love is therefore lascivious, and polygamy is lasciviousness. That polygamic love is the love of the sex, is because it only differs from it in being limited to the number that the polygamist can take to himself, and in being held to certain laws established for the public good; also in that it permits the addition of concubines to wives. And being thus the love of the sex it is the love of lasciviousness. Polygamic love is a love of the external or natural man because it is inscribed on that man; and whatever the natural man does from himself is evil, out of which he cannot be led except by elevation into the internal spiritual man, which is done by the Lord alone. And the evil respecting the sex which inheres in the natural man is scorta-

tion; and because this is destructive of society, in place of scortation a similitude of it was introduced which is called polygamy. All the evil into which a man is born from his parents is implanted in his natural man, but none in the spiritual man, because into this he is born from the Lord. From the reasons that have been adduced, and from many others also, it may be seen clearly that polygamy is lasciviousness.

346. (11) *That with polygamists there cannot be conjugial chastity, purity, and holiness.* This follows from the things established just above, and manifestly from what was shown in the chapter on, The Chaste and the Non-chaste, especially from these things in that chapter: That chaste, pure, and holy, are only predicable of monogamic marriages, or those of one man with one wife (n. 141); also that love truly conjugial is chastity itself; and that thence all the delights of that love, even the ultimate, are chaste (n. 143, 144). And moreover from the things which were adduced in the chapter, On Love Truly Conjugial, as, from these things in that chapter: That love truly conjugial, which is of one man with one wife, by virtue of its origin and of its correspondence, is celestial, spiritual, holy, and pure, beyond every love (n. 64, and following numbers). Now, as chastity, purity, and holiness, are only in love truly conjugial, it follows that they are not and cannot be in polygamous love.

347. (12) *That a polygamist, so long as he remains a polygamist, cannot become spiritual.* To become spiritual is to be elevated out of the natural, that is, out of the light and heat of the world into the light and heat of heaven. No one knows of this elevation but one who is elevated; and the natural man not elevated does not perceive but that he is elevated. The reason is that although natural he, equally with the spiritual man, can elevate his understanding into the light of heaven, and can think and talk spiritually. But, if the will does not at the same time follow the understanding into that elevation he is not elevated; for he does not abide in that elevation, but after some moments lets himself down to his will, and fixes his station there. It is said the will, but the love also is meant, because the will is the receptacle of love, for what a man loves he wills. From these few considerations it is evi-

dent that a polygamist, so long as he remains a polygamist, or what is the same, a natural man so long as he remains natural, cannot become spiritual.

348. (13) *That polygamy is not a sin with those with whom it is from religion.* Everything that is contrary to religion is believed to be a sin because against God; and on the other hand, everything that is with religion is believed not to be a sin because with God. And as with the sons of Israel polygamy was from religion, and is so likewise with the Mahometans of to-day, it could not and cannot be imputed to them as a sin. Moreover, that it may not be a sin to them, they remain natural and do not become spiritual, and the natural man cannot see that there is any sin in such things as are of the received religion; this only the spiritual man sees. It is for this reason that, although from the Koran they acknowledge our Lord as the Son of God, yet they do not approach Him but Mahomet, and so long as they do this they remain natural, and therefore do not know that there is any evil, nor indeed that there is any lasciviousness, in polygamy. The Lord moreover says:—

> If ye were blind ye would not have sin, but now that ye say ye see, your sin remaineth (*John* ix. 41).

Since polygamy cannot convict them of sin they therefore after death have a heaven of their own (n. 342), where they have joys according to their life.

349. (14) *That polygamy is not sin with those who are in ignorance concerning the Lord.* The reason is, that love truly conjugial is from the Lord alone, and cannot be given by the Lord to others than those who know Him, acknowledge Him, believe in Him, and live the life which is from Him; and they to whom that love cannot be given do not know but that the love of sex and conjugial love are the same, consequently polygamy also. Add to this that polygamists who know nothing of the Lord remain natural, for man becomes spiritual from the Lord only, and to the natural man that is not imputed as a sin which is according to the laws of his religion and at the same time of society. He also acts according to his reason, and the reason of the natural man is in utter

thick darkness respecting love truly conjugial, and this love in its excellency is spiritual. And yet their reason is taught, by experience, that it is for the public and private peace that promiscuous lust, in general, should be restricted, and relegated to every one within his own house. Hence is polygamy.

350. It is known that man is born viler than a beast. All beasts are born into the knowledges corresponding to the love of their life. As soon as they fall from the womb, or are excluded from the egg, they see, hear, walk, know their food, their mother, their friends and enemies, and not long after know the sex, and know how to love, and also how to rear their offspring. Man alone when he is born has no such knowledge, for no knowledge is connate with him. He has only a faculty and inclination for receiving the things which are of knowledge and of love, and if he does not receive them from others he remains viler than a beast. Man is born such, to the end that he may attribute nothing to himself but to others, and finally everything of wisdom and of the love of it to God alone, and that thereby he may become an image of God, as may be seen in the Relation at n. 132–136. From these considerations it follows that the man who does not know from others that the Lord came into the world, and that He is God, and who has only imbibed some notions of the religion and laws of his country, is not to blame if he does not think more of conjugial love than of the love of the sex, and that he believes polygamic love to be the only conjugial love. The Lord leads them in their ignorance, and under Divine auspices providently conducts those away from the imputation of guilt who from religion shun evils as sins, to the end that they may be saved. For every man is born for heaven and none for hell; and every one comes into heaven of the Lord and goes to hell of himself.

351. (15) *That of these, they are saved, although polygamists, who acknowledge a God, and from religion live according to the civil laws of justice.* All, throughout the whole world, who acknowledge a God and live according to the civil laws of justice, from religion, are saved. By the civil laws of justice are meant precepts such as are in the Decalogue, which are: That a man must not kill; must not commit adultery; must not

steal; must not bear false witness. These precepts are civil laws of justice in all kingdoms on earth; for without them no kingdom could endure. But they are lived by some for fear of the penalities of the law, by some from civil obedience, and by some from religion also; and they by whom they are lived also from religion are saved. The reason is that then God is in them, and the man in whom God is, is saved. Who does not see that with the sons of Israel, from the time they went forth out of Egypt, it was among their laws that one must not kill, must not commit adultery, must not steal, must not bear false witness, since without these laws their community or society could not have subsisted? And yet the same laws were promulgated by Jehovah God upon Mount Sinai with a stupendous miracle. But the reason of their promulgation was, that the same laws might also be made laws of religion, and so, that they should do them not only for the good of society but also for the sake of God, and that through doing them from religion for the sake of God they might be saved.

From these considerations it is evident that pagans who acknowledge a God and live according to the civil laws of justice are saved. For it is not their fault that they know nothing about the Lord, and consequently nothing about the chastity of marriage with one wife. For it it is contrary to Divine justice that they who acknowledge a God and from religion live the laws of justice—which are, to shun evils because they are sins against God and to do goods because they are with God, should be condemned.

352. (16) *But none from either of these heavens can be consociated with the angels in the Christian heavens.* The reason is, that in the Christian heavens there is heavenly light which is Divine truth, and heavenly heat which is Divine love, and these two discover of what kind goods and truths are, as well as of what kind are evils and falsities. It is on this account that all communication between the Christian heavens and the Mahometan heavens is taken away; likewise between them and the heavens of the Gentiles. If there were communication none could have been saved but they who were in heavenly light, and at the same time in heavenly heat, from the Lord. Nay, nor could these have been saved if there were conjune-

tion of the heavens, for all the heavens would be so shaken by the conjunction that the angels could not subsist. For from the Mahometans the unchaste and lascivious would flow into the Christian heaven, which could not be endured there; and from the Christian heaven the chaste and pure would flow into the Mahometan heaven, which would be insufferable there. And then, by the communication and thence conjunction Christian angels would become natural and thus adulterers, or if they remained spiritual they would feel what is lascivious around them continually, which would take away all the blessedness of their life. Something like this would be the effect in the Mahometan heaven; for the spiritual influences of the Christian heaven would continually surround and torment them, and deprive them of every enjoyment of their life; and moreover would insinuate that polygamy is sin, and they would thus be perpetually reproved. This is the reason why all the heavens are altogether distinct, so that there is no conjunction between them, except through the influx of light and heat from the Lord out of the sun in the midst of which He is; and this influx enlightens and vivifies every one according to reception, and the reception is according to the religion. There is this communication, but not of the heavens between themselves.

353. To this I will add two Relations. First:—

I was once in the midst of angels, and heard their discourse. The discourse was on the subject of intelligence and wisdom: "That a man does not perceive but that both are in himself, and thus that whatever he thinks from the understanding or intends from the will is from himself, when yet not the least of it is from the man, except the faculty of receiving from God the things that are of the understanding and of the will. And because every man from birth is inclined to love himself, lest from love of himself and conceit of his own intelligence man should perish, it was provided from creation that this love of man should be transcribed into the wife, and that it be implanted from birth in her, that she shall love the intelligence and wisdom of her man, and thus the man, by which means the wife continually attracts the man's pride in his own intelligence to herself, and extinguishes it with him and vivifies it

with herself, and so turns it into conjugial love, and fills it with amenities beyond measure This is provided by the Lord in order that conceit of his own intelligence may not infatuate the man to such a degree that he would believe that he is intelligent and wise of himself, and not from the Lord, and thus eat of the tree of knowledge of good and evil, and thence believe himself like God, and even a God, as the serpent (which is the love of one's own intelligence) said and persuaded; for which the man after eating was cast out of paradise, and the way to the tree of life was guarded by a cherub."

A paradise, spiritually, is intelligence; to eat of the tree of life, spiritually, is to understand and have wisdom from the Lord; and to eat of the tree of knowledge of good and evil, spiritually, is to understand and be wise of one's self.

354. The conversation being ended the angels went away, and two priests came, having with them a man who in the world had been an ambassador of a kingdom; and I related to them what I had heard from the angels, hearing which they began to dispute among themselves on the subject of intelligence and wisdom, and of prudence therefrom, whether they are from God or from man. There was a warm discussion. In heart the three alike believed that they are from man, because in man, and that the very perception and sensation that they are so confirms it. But the priests, who were then in theologic zeal, said that nothing of intelligence and wisdom, and consequently nothing of prudence is from man; and when the ambassador retorted that, "If so there is not anything of thought," they said, "Not anything."

But, as it was perceived in heaven that the three were in similar belief, it was said to the ambassador, "Put on the garments of a priest and believe yourself to be a priest, and then speak."

And he put them on and believed, and then said in a loud voice that nothing of intelligence and wisdom, and thence nothing of prudence, can ever be except from God; and he maintained it with accustomed eloquence, full of rational arguments.

It is peculiar in the spiritual world that a spirit thinks himself to be such as the garment upon him is. The reason is that there the understanding clothes every one.

Afterwards it was said from heaven to the two priests also, "Put off your garments and put on the garments of ministers of state, and believe that you are such."

And they did so, and then at once thought from their interior selves, and they spoke from reasonings which they had inwardly cherished in favor of man's own intelligence.

At that moment there appeared a tree by the way, and it was told them, "This is the tree of knowledge of good and evil. Have a care that you do not eat of it."

But nevertheless the three, infatuated with their own intelligence, were inflamed with a desire to eat of it, and said among themselves, "Why not? Is the fruit not good?" And they went to it and ate.

Then immediately the three, because they were in similar faith, became cordial friends, and went together in the way of their own intelligence which tends towards hell; but yet I saw them coming back, for they were not yet prepared.

355. The Second Relation :—

Once when I was looking abroad in the world of spirits I saw, in a certain meadow, men clothed in garments like those of men in the world, from which I knew that they were lately come from the world. I approached them and stood at their side, that I might listen to what they were saying among themselves. They were speaking about heaven, and one among them, who had some knowledge of heaven, said :—

"Wonderful things are there, such as can never be believed by any one unless he has seen them. There are paradisal gardens, magnificent palaces, architecturally constructed because by the very art itself, resplendent as if from gold, in front of which are columns of silver upon which there are heavenly forms of precious stones; and also houses of jasper and of sapphire, in front of which are majestic porticos through which the angels enter; and within the houses are decorations which no art nor language can describe. As to the angels themselves, they are of both sexes, young men and husbands, and maidens and wives, maidens so beautiful that there is no likeness of such beauty in the world. Yet the wives are still more beautiful and appear as very effigies of heavenly love. And their husbands appear as effigies of heavenly wisdom, and all these

are in the bloom of early manhood. And what is more, it is not known there that there is any love of the sex other than conjugial love; and, what you will wonder at, the husbands have a perpetual faculty of enjoyment."

The newly arrived spirits smiled at each other when they heard that there is no love of the sex there other than conjugial love, and that they have a perpetual faculty of enjoyment, and said, "You tell things that are past belief. There is no such faculty. You are perhaps relating fables."

But a certain angel from heaven then unexpectedly stood in their midst, and said, "Hear me, I pray you. I am an angel of heaven, and have lived with my wife now a thousand years, and through all those years have been in the flower of age like as you see me here. This comes to me from conjugial love with my wife; and I can assure you that the faculty with me has been and is perpetual. But as I perceive that you believe this is not possible, I will speak to you of the matter from reason, according to the light of your understanding. You know nothing of the primeval state of mankind which is called by you the state of integrity. In that state all the interiors of the mind were open even to the Lord, and thence they were in the marriage of love and wisdom, or of good and truth. And as the good of love and the truth of wisdom love each other perpetually, they perpetually will to be united, and the interiors of the mind being open, that spiritual conjugial love with its perpetual effort flows freely down and presents that faculty. The soul itself of man, being in the marriage of good and truth, is not only in the perpetual effort to that unition, but is also in the perpetual effort to fructification and to the production of its own likeness. And as the interiors of man are opened by that marriage even from the soul, and the interiors continually look to the effect in the ultimates as an end, that they may come forth into existence, hence that perpetual effort to fructify and produce the likeness of itself, which is of the soul, becomes an effort of the body; and as the ultimate of the soul's operation in the body, with two married partners, is in the ultimates of love there, and is dependent on the state of the soul, it is plain from whence this perpetual is in them. There is also perpetual fructification, because the universal sphere of

generating and propagating the celestial things which are of love and the spiritual things which are of wisdom, and thence the natural things which are of their offspring, proceeds from the Lord and fills the universal heaven and the universal world; and that heavenly sphere fills the souls of all men, and descends through their minds into the body, even to its ultimates, and gives the power of generating. But this cannot be given to others than those with whom the passage is open from the soul, through the higher and lower things of the mind into the body, down to its ultimates, which is the case with those who suffer themselves to be led back by the Lord to the primeval state of creation. I can affirm that with me now, for a thousand years, neither the faculty, nor strength, nor ability has ever failed; and that I have known nothing at all of any diminution of powers, for they are continually renewed by the continually inflowing universal sphere that I have spoken of; and then they gladden and do not sadden the spirit, as with those who suffer the loss of them. Moreover, love truly conjugial is just like the warmth of spring, from the inflowing of which all things aspire to germination and fructification, and there is no other heat in our heaven, so that with married partners there it is spring in its perpetual effort; and it is this perpetual effort from which the ability comes. But with us in the heavens fructifications are different from those on earth. With us they are spiritual fructifications, which are of love and of wisdom, or of good and of truth; the wife, from the wisdom of her husband, receives in herself the love of it; and the husband, from the love of it in his wife, receives in himself the wisdom. Yea, the wife is actually formed into the love of the wisdom of her husband, which is effected by receptions of the propagations of his soul, with the delight arising from the fact that she wills to be the love of her husband's wisdom. Thus does she from a virgin become a wife and a likeness. And from this, love with its inmost friendship with the wife, and wisdom with its felicity with the husband, perennially increase and this to eternity. This is the state of the angels of heaven."

When the angel had thus spoken he looked upon those who were newly come from the world, and said to them: "You

know that when you have been in the vigor of love, you loved your married partners, and that after the delight you have turned away; but you do not know that in heaven we do not love our married partners from that vigor, but that we have the vigor from love, and that because we love our married partners perpetually it is perpetual in us. If then you can invert your state you can comprehend this. Who that loves his married partner perpetually does not love her with his whole mind and with his whole body? For love turns all things of the mind and all things of the body towards that which it loves; and the fact that it is so reciprocally, conjoins them so that they become as it were one."

And he said further: "I shall not speak to you of the conjugial love inherent from creation in the male and in the female, and of their inclination to legitimate conjunction; nor of the faculty of prolification in the male which makes one with the faculty of multiplying wisdom from love of truth; and that in so far as a man loves wisdom from love of it, or loves truth from good, in so far he is in love truly conjugial and in the accompanying vigor of it."

356. Saying this the angel ceased; and the new-comers comprehended from the spirit of his speech that there can be a perpetual faculty of enjoyment, and as this gladdened their minds, they exclaimed, "O, how happy the state of the angels. We perceive that you in heaven remain to eternity in the state of youth, and hence in the vigor of that age. But tell us how may we also attain that vigor?"

And the angel responded, "Shun adulteries as infernal and come to the Lord, and you will have it."

And they replied, "We will thus shun them and come to the Lord."

But the angel answered, "You cannot shun adulteries as infernal evils unless you shun all other evils likewise, for adulteries are the complex of them all; unless you shun them you cannot come to the Lord. Others than such the Lord does not receive."

After this the angel departed, and the new spirits went away sorrowful.

CONCERNING JEALOUSY.

357. Jealousy is here treated of because it also pertains to conjugial love. But there is a just and an unjust jealousy. Just jealousy is with married partners who mutually love each other; there is with them a just and prudent zeal lest their conjugial love be violated, and therefore just grief if it be violated.

But unjust jealousy is with those who by nature are suspicious, and of sickly mind, from viscous and bilious blood. Moreover, all jealousy is by some considered a fault. Especially is it so by whoremongers, who cast blame upon just jealousy.

The word *zelotypia*, jealousy, is from *zelus typos*, and there is a type or form of zeal which is just, and a zeal which is unjust; and the differences shall now, in what follows, be unfolded. It shall be done in this order:—

(1) That, regarded in itself, zeal is as the fire of love burning.

(2) That the burning or flame of that love, which is zeal, is a spiritual burning or flame, arising from an infestation and assault of the love.

(3) That the zeal of a man (*homo*) is of such kind as his love, thus of one kind with him whose love is good, and of another kind with him whose love is evil.

(4) That the zeal of good love and the zeal of evil love are alike in externals, but in internals they are altogether unlike.

(5) That the zeal of a good love in its internals conceals love and friendship; but that the zeal of an evil love in its internals conceals hatred and vindictiveness.

(6) That the zeal of conjugial love is called jealousy.

(7) That jealousy is as a flaming fire against those who infest the love with a married partner, and that it is as a horrible fear for the loss of that love.

(8) That there is spiritual jealousy with monogamists, and natural with polygamists

(9) That jealousy with married partners who tenderly love each other is a just grief, from sound reason, lest conjugial love be divided and so perish.

(10) That with married partners who do not love each other jealousy is from several causes; with some from a variety of infirmities of mind.

(11) That with some there is no jealousy, also from various causes.

(12) That there is also jealousy for concubines, but not of such kind as for wives.

(13) That there is jealousy also among beasts; and among birds.

(14) That jealousy with men and husbands is of another kind than with women and wives.

Now follows the explanation of these propositions.

358. (1) *That, regarded in itself, zeal is as the fire of love burning.* The nature of jealousy cannot be known unless there is a cognition of what zeal is, for jealousy is the zeal of conjugial love. Zeal is as the fire of love burning because zeal is of love, and love is spiritual heat, and this in its origin is as fire. As regards the first statement it is known that zeal is of love; nothing else is meant by being zealous, and by acting from zeal, than acting with the force of love. But as when it is manifested it does not appear as love, but as an antagonist and foe, enraged and fighting against him who does injury to love, it may be called also the defender and protector of love. For all love is of such a nature that it breaks forth into indignation and anger, yea, into fury, when cast out from its delights. Therefore if love be touched, especially the ruling love, it becomes an emotion of the mind, and if the touch hurts it becomes a flaming passion. Whence it may be seen that zeal is not the highest degree of love, but is love burning. The love of one and the corresponding love of another are as two confederates; but when the love of the one rises up against the love of the other they become as enemies. The reason is that love is the being (*esse*) of man's life, and therefore he who assaults the love assaults the life itself, and then a state of wrath arises against the assailant, as the state of any man whom another attempts to kill. Such passion pertains to every

love, even the most peaceful, as is plainly seen from hens, geese, and birds of every kind, in that they, without fear, rise up against, and fly at those who molest their young or take away their food. Some beasts it is well known are angry, and wild beasts are furious if their whelps are threatened, or their prey is taken from them.

Love is said to flame like fire, because love is nothing else than spiritual heat, arising from the fire of the angelic sun, which is pure love. That love is heat, as if from fire, is very manifest from the heat of living bodies, which is from no other source than their love; and from the fact that men grow warm, and are inflamed, according to the exaltations of love. From which it is plain that zeal is as the fire of love burning.

359. (2) *That the burning or flame of that love, which is zeal, is a spiritual burning or flame, arising from an infestation and assault of the love.* That zeal is a spiritual burning, or flame, is clear from what has been said above. Since love in the spiritual world is heat, arising from the sun there, it therefore also appears from a distance there as flame. Thus heavenly love appears with the angels of heaven, and thus does infernal love appear with the spirits of hell. But it should be known that the flame does not consume like flame in the natural world. Zeal arises from an assault of love, because love is the heat of the life of every one, and therefore when the life's love is assailed the heat of life sets itself aflame, resists, and breaks forth against the assailant, and of its own force and power acts as an enemy, just as the flame bursts forth from a fire against him who agitates it. That zeal is as a fire appears from the eyes, in that they flash; from the face, that it is inflamed; and from the tone of voice, and the gestures. Love does this because it is the heat of life, lest it be extinguished, and with it all alacrity, vivacity, and perceptibility of enjoyment from its love.

360. How love is kindled and inflamed into zeal by an assault upon it, as fire into a blaze, shall be explained: Love resides in man's will; but it is not enkindled in the will itself but in the understanding. For in the will it is as fire, and in the understanding as a flame. Love in the will knows nothing about itself,—because it feels nothing of itself there, and does

nothing of itself there; but this takes place in the understanding and its thought. When therefore love is attacked it exasperates itself in the understanding. This is done by various reasonings. These reasonings are as sticks of wood which the fire sets aflame, and which thence burn. They are thus as so much kindling, or so much combustible material, from which that spiritual flame arises which is of much variety.

361. The very reason shall be unfolded why man is set on fire by an attack upon his love. The human form, from creation, is in its inmosts a form of love and wisdom. In man all affections of love and thence all perceptions of wisdom are arranged in most perfect order, so that they together form a unanimity, and thus a one. These are substances, for substances are the subjects of them. Since then the human form is composed of these, it is plain that if the love be attacked, the universal form with all and the single things therein is in the instant, or at the same time, also attacked; and as from creation it is given to all living things to will to remain in their own form, the general complex wills this from its particulars, and the particulars from the general. Hence, when the love is attacked, it defends itself by its understanding, and the understanding by things of reason and of imagination, whereby it brings the event before itself, especially by those things that are as one with the love which is attacked. If this were not so the whole form would be made to totter, by privation of love. Hence now it is that, in order that it may resist attacks, love hardens the substances of its form and erects them as it were into crests—so many pricks; that is it wrinkles itself. Such is the exasperation of love which is called zeal. If therefore there is not the power to withstand, anxiety arises, and grief, because it foresees the extinction of the interior life with its delights. But on the other hand if love is favored, and caressed, that form relaxes itself, softens itself, dilates itself, and the substances of the form become soft, bland, gentle, and alluring.

362. (3) *That the zeal of a man is of such kind as his love, thus of one kind with him whose love is good, and of another kind with him whose love is evil.* Since zeal is of love, it follows that it is of such kind as the love is; and as in general there

are two loves—the love of good and thence of truth, and the love of evil and thence of what is false—therefore, there is in general a zeal for good and thence for truth, and a zeal for evil and thence for the false. But it should be known that each love is of infinite variety. This is very manifest from the angels of heaven and from the spirits of hell. They both, in the spiritual world, are forms of their love. And yet there is not one angel of heaven absolutely like another, as to face, speech, walk, gesture, and manners; neither is any spirit of hell like to another; nay, nor can be to eternity, howsoever multiplied into myriads of myriads. It is plain, therefore, since their forms are so, that loves are of infinite variety. It is similar with zeal, because it is of love; that is to say, there cannot be the zeal of one absolutely like to or the same as the zeal of another. In general there is the zeal of good love, and the zeal of evil love.

363. (4) *That the zeal of good love and the zeal of evil love are alike in externals, but in internals they are altogether unlike.* With every one zeal appears in externals as anger and wrath, for it is love on fire, and inflamed for the protection of itself against a violator, and for his removal. The reason why the zeal of a good love and the zeal of an evil love appear alike in externals is that, with both, while the love is in zeal it burns, but with a good man only in externals, but with the evil both in externals and in internals, and when the internals are not seen, in the externals the zeals appear alike. But it will be seen, in the section next following, that they are entirely unlike in internals. That in externals zeal appears like anger and wrath, can be seen and heard from all who speak and act from zeal. As for example, from a priest when from zeal he exhorts, in that the sound of his voice is loud, vehement, sharp, and harsh; in that his face grows warm and perspires; in that he raises himself up, beats the pulpit, and evokes the fire of hell against evil doers. In like manner many others.

364. To get a distinct idea of zeal with the good, and of zeal with the evil, and of their unlikeness, it is necessary to form some notion respecting the internals and externals with men. That this may be formed, let the similitude of them be

a common one, because it is also for the common people. It may be presented by a nut or almond, and their kernels. With the good the internals are as kernels within, which are sound and good, inclosed in their usual and native shell. But with the evil it is altogether different, their internals are as kernels either inedible for their bitterness, or putrid, or wormeaten; and their externals are as the shells or coverings of them either like the native shell, or red like testaceans, or many-hued like iris-stones. Such do their externals appear, within which are concealed the internals described above. It is similar with their zeal.

365. (5) *That the zeal of good love, in its internals, conceals love and friendship; but that the zeal of evil love in its internals conceals hatred and vindictiveness.* It was said that in externals zeal appears as anger and wrath, both with those who are in good love and with those who are in evil love. But as internals differ, their anger and wrath also are different; and are as follows. (1) The zeal of good love is as a heavenly flame which never breaks forth upon another, but only defends itself, and it defends itself against evil, as when one rushes into the fire and is burned up; but the zeal of an evil love is as an infernal flame which bursts forth out of itself and attacks, and would consume the other. (2) The zeal of good love instantly burns away and grows gentle, when the other withdraws from the attack; but the zeal of an evil love persists, and is not extinguished. (3) The reason is that the internal of him who is in the love of good in itself is mild, gentle, friendly, and benevolent; and therefore, while the external for the purpose of defending itself becomes rough, harsh, erect, and so acts with severity, yet it is tempered from the good in which its internal is. With the evil it is otherwise. With them the internal is hostile, fierce, hard, breathing hatred and vindictiveness, and nurtures itself from their delights. And though reconciled these still lie hidden, like fire in wood beneath the ashes. And these fires break forth, if not in this world, yet after death.

366. Since in externals zeal with the good and with the evil appears alike, and as the ultimate sense of the Word consists of correspondences and appearances, it is often said there of

Jehovah, that He is angry, in wrath, that He avenges and punishes, casts into hell, and many other things which are the appearances of zeal in externals, and hence He is called Jealous, when yet there is not the least of anger, wrath, and vengeance in Him. For He is mercy, grace, and clemency itself, thus good itself, in whom nothing of such kind is possible. But of these matters see the many things in the work on *Heaven and Hell*, n. 545–550; and in *The Apocalypse Revealed*, n. 494, 498, 525, 714, 806.

367. (6) *That the zeal of conjugial love is called jealousy.* The zeal for love truly conjugial is the zeal of zeals, because this love is the love of loves, and its delights—for which also it is zealous—are the delights of delights; for this love, as has been shown above, is the head of all loves. The reason is, that this love induces upon the wife the form of love, and upon the husband the form of wisdom, and from these forms united in one, nothing else can proceed but what savors of wisdom, and at the same time of love. As the zeal of conjugial love is the zeal of zeals, therefore it is called by a new name, *zelotypia*, that is, the very type of zeal.

368. (7) *That jealousy is as a flaming fire against those who infest the love with a married partner, and that it is as a horrible fear for the loss of that love.* The jealousy here treated of is of those who are in spiritual love with a married partner. The following section will treat of the jealousy of those who are in natural love; and after that, of the jealousy of those who are in love truly conjugial. With those who are in spiritual love jealousy is various, because their love is various; for there is never a love, spiritual or natural, that is precisely alike with two, still less with many. The reason that spiritual jealousy, or jealousy with the spiritual, is as a fire flaming forth against those that infest their conjugial love is, that the beginning of love with them is in the internals of each, and from its beginning their love follows the derivations down to their ultimates, from which, and at the same time from the first beginnings, the intermediates which are of the mind and of the body are held in lovely connection. Being spiritual, in their marriage they look to union as an end, and in that to spiritual rest and its amenities. Now, as they have

cast disunion out of their minds, the zeal is therefore as a fire stirred up and darting out against those who infest. It is also a horrid fear, because their spiritual love purposes that they shall be one; if then a mischance occurs, or there arises an appearance of separation, it begets a fear which is horrible, as when two united parts are to be torn asunder. This description of jealousy was given me from heaven, by those who are in spiritual conjugial love. For there is natural conjugial love, spiritual conjugial love, and celestial conjugial love. The natural and the celestial, and their jealousy, shall be spoken of in the two sections that are to follow.

369. (8) *That there is spiritual jealousy with monogamists, and natural with polygamists.* There is spiritual jealousy with monogamists because they can only receive spiritual conjugial love, as has been abundantly shown above. It is said there is, but the meaning is that with them there can be; that it is not, except with a very few, but yet that it can be in the Christian world where marriages are monogamic, is also confirmed above.

That with polygamists conjugial love is natural, may be seen in the chapter on Polygamy, n. 345–347. Then their jealousy likewise is natural, because this follows the love. Of what kind the jealousy of polygamists is, is learned from the relations about them of some eye-witnesses among orientals, which are, that wives and concubines are guarded like captives in work-houses, and are kept and secluded from all communication with men; that into the women's apartments, or their guarded rooms, no man is permitted to enter unless accompanied by a eunuch; and that there is close observation whether any one of them glances with a lascivious eye or look at a passer-by, and that if this is observed the woman is punished with stripes; and if one practises lewdness with any man introduced by cunning into the entrance hall, or without, she is punished with death.

370. These facts illustrate truly of what kind the fire of jealousy is into which polygamic conjugial love breaks out, that it breaks forth into anger and vindictiveness, into anger with those that are gentle, and into vindictiveness with the ungentle; and that this is so because their love is natural, and does not partake of the spiritual. This follows from things

shown in the chapter on Polygamy: From this in that chapter: That polygamy is lascivious, n. 345: And that a polygamist so long as he remains a polygamist is natural and cannot become spiritual, n. 34. But with the monogamous natural the fire of jealousy is different. Their love is enkindled not so much against the women, but against the violators; against them it becomes anger, and against the women, cold. It is otherwise with the polygamous, the fire of whose jealousy flames also with the frenzy of revenge. And this is also among the reasons why the concubines and wives of polygamists, for the most part, are set free after death and are assigned to women's apartments not guarded, for the skilful production of various things which pertain to women's work.

371. (9) *That jealousy with those married partners who tenderly love each other is a just grief, from sound reason, lest conjugial love be divided and so perish.* Fear and grief are inherent in all love, fear lest it perish, and grief if it perish. The same are inherent in conjugial love, but its fear and grief are called zeal, or jealousy. That zeal with married partners who tenderly love each other is just, and of sound reason, is because it is at the same time fear for the loss of eternal happiness, not its own only, but that of the married partner also; and because it is likewise protection against adultery. As regard the first, that it is a just fear for the loss of eternal happiness, its own and that of the married partner, it follows from all that has hitherto been advanced respecting love truly conjugial, and from these considerations: That from that love comes the blessedness of their souls, the satisfaction of their minds, the delight of their bosoms, and the pleasure of their bodies; and as these abide with them to eternity, the fear is for the eternal happiness of both. That the zeal is a just protection against adultery is plain. Hence it is as a fire flaming against violation; and defending against it. From these considerations it is evident that whoever tenderly loves his married partner is also jealous, but just and sane, according to the wisdom of the man.

372. It was said that inherent in conjugial love there is fear lest it be divided, and grief lest it perish; and that its zeal against violation is like fire. Meditating once upon this,

I asked zealous angels respecting the seat of jealousy. They said it was in the understanding of the man who receives the love of his married partner and loves in return; and that its quality in the understanding is according to his wisdom. They also said that jealousy has something in common with honor, which also inheres in conjugial love; for he who loves his married partner also honors her.

"The reason why zeal with the man resides in his understanding," they said, "is this, that conjugial love protects itself by the understanding, as good does by truth. Thus the wife protects the things that are in common with the man through her husband; and for that reason zeal is implanted in the men, and by men and for the sake of men in women."

To the question, "In what region of the mind does it reside with men?" they answered:—

"In their soul, because it is also the protection against adulteries; and because these principally destroy conjugial love, in perils of violation the understanding of the man hardens, and becomes as a horn smiting the adulterer."

373. (10) *That with married partners who do not love each other jealousy is from several causes; but with some, from a variety of infirmities of mind.* The reasons, why married partners who do not mutually love each other are also jealous, are principally the honor of potency, the fear of dishonor to their name and also to that of their wives, and the dread lest their domestic affairs fall into ruin. That men have honor from potency, that is, that they desire to be magnified by it is known; for so long as they have this honor they are as of lofty mind and not of dejected visage among men and women. The name of bravery also attaches itself to that honor, and therefore it inheres in military officers more than in others. That there is fear of dishonor to their name, and to that of the wife, coheres with the former reason; add to which that cohabitation with a harlot and lewdness in the house are infamous. The reason why with some jealousy is for fear that domestic affairs should come to ruin, is that the husband is by so much disgraced, and mutual offices and mutual aid are distraught. But with some this jealousy in time ceases and becomes none; and with some it is turned into the mere simulation of love.

374. That with some jealousy is from a variety of infirmities of the mind is no secret in the world; for there are jealous men who are continually thinking of their wives that they are unfaithful, and believe them to be harlots if only they hear or see that they talk in a friendly way with men, or about men. There are various vitiated states of mind which induce this infirmity, first among which is a suspicious fantasy, which if long cherished brings the mind into societies of similar spirits, from which it is difficult to be brought out. It even settles itself in the body, by that the serum and thence the blood becomes viscous, tenacious, thick, sluggish, and acrid. Deficiency of strength also increases it, for it effects that the mind cannot be raised above its suspicions. For the presence of strength elevates, and its absence depresses, because it brings to pass that the mind droops, collapses, and becomes relaxed, and then immerses itself into that fantasy more and more until it is delirious; and this results in the delight of reproaches, and as far as may be, of railing abuse.

375. There are also families of countries that beyond others are afflicted with the infirmity of jealousy. By them wives are imprisoned, imperiously debarred from converse with men, kept from their sight by windows with lattices extended adown them, and terrified by threatenings of death in case a cherished suspicion should find a cause; besides other severities which wives there endure from their jealous husbands. But of this jealousy there are two causes: One is the captivity and stifling of thoughts upon the spiritual things of the church; the other is an intestine lust for revenge. As to the first cause, the captivity and stifling of thought upon the spiritual matters of the church, what this effects may be concluded from things shown above. That conjugial love with every one is according to the state of the church with him; and that, as the church is from the Lord, this love is from the Lord alone (n. 130, 131). When, therefore, in place of the Lord, men, living and dead, are approached and invoked, it follows that there is no state of the church with which conjugial love can act as one; and the less when their minds are affrighted into that worship by threats of horrible imprisonment. Thence it comes to pass that the thoughts, together with the speech, are violently made captive,

and suffocated, which being suffocated such things flow in as are contrary to the church, or things imaginary that favor the church. From all which there cannot but come forth a surging heat for harlots, and icy cold for the married partner, from which two together, in one subject, such an ungovernable fire of jealousy issues. As regards the second cause, which is an intestine lust for revenge, this entirely inhibits the influx of conjugial love, absorbs it and overwhelms it, and its delight, which is heavenly, is turned into the delight of revenge, which is infernal; and the nearest determination of this is towards the wife. It is also according to appearance that the malignity of the atmosphere in those countries, which is impregnated with the virulent exhalations of the surrounding region, is a secondary cause.

376. (11) *That with some there is no jealousy, also from various causes.* There are many causes of no jealousy, and of the cessation of jealousy. They especially have no jealousy who make no more of conjugial love than of scortatory love, and who are at once of no honor, setting no value upon a good name. They are not unlike married pimps. They also have no jealousy who have put it away, from an established notion that it infests the mind, and that a wife is watched in vain, and if watched is incited; and therefore that it is better to shut one's eyes, and not even let them look through the key-hole in the door lest something be detected by sight. Some have put it away on account of the stigma attached to the name jealousy, —thinking that a man who is a man fears nothing. Some have been driven to put it away lest their domestic affairs be ruined, so also lest they incur public disparagement if the wife should be convicted of the lewdness whereof she is guilty. Besides, jealousy passes away to nothing with those who grant free license to their wives, on account of impotence, for the procreation of children, for the sake of inheritance, and with some for gain, and so on. There are also scortatory marriages, in which by mutual consent license in venery is given to each, and yet they meet each other with civil countenance.

377. (12) *That there is also jealousy for concubines, but not of such kind as for wives.* Jealousy for wives flows down from the inmosts with man, but jealousy for mistresses flows

from the externals, and therefore they are of different kind. Jealousy for wives flows from the inmosts, because there conjugial love resides; and it resides there because marriage, by the promised eternity of it established by the covenant, and also by equality of right, in that what is one's is the others, unites the souls, and binds the minds together above. This tie and that union once effected remain unsevered, whatever be the love, hot or cold, that afterwards intervenes. Hence it is that invitation to love by a wife chills the whole man, from inmosts to outermosts; while invitation to love by a concubine does not thus chill a paramour. To jealousy for a wife is added ambition of a good name for the sake of honor; and there is not this accessory to jealousy for a mistress. But yet both these jealousies are various—according to the seat of the love received from the wife, and from the mistress; and at the same time according to the state of judgment of the man receiving it.

378. (13) *That there is jealousy also among beasts and among birds.* That it exists among wild beasts—such as lions, tigers, bears, and many others—while they have young, is known; and also among bulls, although there are no calves. It is most conspicuous with cocks, which fight with rivals for their hens even to the death. The reason why there is such jealousy among them is that they are vainglorious lovers and the glory of that kind of love does not endure an equal. That they are vainglorious lovers beyond all other kinds and species of birds, is apparent in their carriage, their nod, their strut, and the sound of their voice. That the glory of honor among men, whether lovers or not lovers, excites, exalts, and aggravates jealousy, has been confirmed above.

379. (14) *That jealousy with men and husbands is of another kind than with women and wives.* But the differences cannot be distinctly defined, because jealousy is of one kind with married partners who love each other spiritually, of another kind with partners who only love naturally; of one kind with partners who are of discordant mind, and of another with married partners of whom one has brought the other partner under the yoke of obedience to themselves. The jealousies of men and of women are different, viewed in themselves, because of different origin. The origin of virile jeal-

ousies is in the understanding, but of womanly jealousies, in the will applied to the understanding of her husband. And therefore virile jealousy is as a flame of wrath and anger; and womanly, as a fire restrained by a varying fear, a varying aspect towards her husband, a varying regard to her own love, and a varying prudence not to discover this love to her husband by jealousy. They are distinguished by the fact that wives are loves, and men are recipients; and to be prodigal of their love is prejudicial to wives with men, but is not likewise prejudicial to the recipients with wives. But it is otherwise with the spiritual. With them the jealousy of the man is transferred to the wife,—just as the wife's love is transferred to the man; and therefore they appear each to the other alike opposed to the endeavor of a violator. But the jealousy of a wife against the endeavor of a harlot violator is breathed into the man, which is as grief weeping, and moving the conscience.

380. I will add two Relations. First, this:—

Once I was in amazement at the vast multitude of men who attribute creation, and thence all things under the sun and beyond the sun, to nature, saying from an acknowledgment of the heart, when they see anything, "Is not this of nature?" And when asked why they say it is of nature and why not of God, since yet they sometimes say with the generalty, that God created nature, and can therefore as easily say that the things they see are of God as that they are of nature, they replied, with an internal, almost inaudible tone, "What is God but nature?" They all from persuasion respecting the creation of the universe from nature, and from this insanity as if from wisdom, appear vainglorious; so much so that they look upon all those who acknowledge the creation of the universe from God as if they were ants that creep along the ground, and tread the beaten way, and some as if they were butterflies that fly in the air, calling their doctrines dreams, because they see what they do not see, saying, "Who has seen God, and who has not seen nature?"

While I was in amazement at the multitude of such, an angel stood by my side and said to me, "What are you meditating upon?"

I replied, "Upon the multitude of such as believe that nature created the universe."

And the angel said to me, "All hell is of such, and they are called satans and devils—satans those who have confirmed themselves in favor of nature, and thence have denied God, and devils, those who have lived viciously and so have rejected from the heart all acknowledgment of God. But I will lead you to gymnasia, which are in the southwestern quarter, where such abide who are not yet in hell."

And he took me by the hand and led me. And I saw small houses in which there were gymnasia, and in the midst of them one that appeared to be the official residence of the others. It was built of stone, black as pitch, overlaid with thin plates, as of glass, sparkling as if from gold and silver, like what are called *Glacies Mariæ* (mica) and interspersed here and there with shells, likewise glittering. We approached this building and knocked, and presently one opened the door and said, "Welcome." And he ran to a table and brought four books, and said, "These books are wisdom which a multitude in the kingdoms of the present day applaud; this book or wisdom many in France applaud; this, many in Germany; this, some in Batavia; and this, some in England." He said further, "If you would like to see it I will make these four books shine before your eyes;" and then the glory of his reputation shot forth and poured around, and thereupon the books flashed as with light; but this light to our eyes vanished instantly.

And then we asked, "What are you now writing?" He replied that what he was now drawing forth from his treasures and expounding were matters of inmost wisdom, which in brief are these: (1) *Whether nature is of life, or life is of nature?* (2) *Whether the center is of the expanse, or the expanse is of the center?* (3) *Concerning the center and the expanse of nature and of life.*

This said he seated himself again at the table, but we walked about in his gymnasium, which was spacious. He had a candle on the table, because the diurnal light of the sun was not there, but the nocturnal light of the moon; and what surprised me, the candle appeared to be carried and to give light all about the room, but as it had not been snuffed it gave but

little light. And while he was writing we saw images of various forms flitting from the table to the walls, which in that nocturnal, lunar light appeared like beautiful Indian birds; but when we opened the door, lo! in the diurnal light of the sun they appeared like birds of evening whose wings are webbed. For they were semblances of truth, which by confirmations become fallacies and which were ingeniously connected by him into a series.

After we had seen these things we went to the table, and asked him what he was writing now. He said, "On the first problem, *Whether nature is of life, or life is of nature?*" And respecting this he said that he could confirm either and make it true; but as something lay hidden within which he feared, he ventured to confirm but this, "That nature is of life, that is from life, and not that life is of nature, that is from nature." We courteously asked him what it was that he feared which lay hidden within? He said it was that he might be called by the clergy a naturalist, and thus an atheist, and by the laity a man of unsound reason, "since they both are either believers from a blind faith or see from the sight of those that confirm it."

But then, with some indignation of zeal for the truth, we admonished him, saying, "Friend, you very greatly err. Your wisdom, which is ability in writing, has led you astray, and the glory of reputation has impelled you to confirm what you do not believe. Do you not know that the human mind is capable of being elevated above things sensual, which are such as are in the thoughts from the bodily senses; and that when it is elevated it sees the things which are of life above, and the things that are of nature beneath? What is life but love and wisdom? And what is nature but the receptacle of these, whereby they work out their effects or uses? Can these be one except as principal and instrumental? Can light be one with the eye? Can sound be one with the ear? Whence come their sensations but from life, and their forms but from nature? What is the human body but an organ of life? Are not all things and every single thing therein organically formed to do whatever the love wills and the understanding thinks? Are not the organs of the body from nature, and love and thought

from life? Are they not quite distinct from each other? Lift the keenness of your genius a little higher, and you will see that it is of life to be affected and to think, and that to be affected is from love and to think is from wisdom, and both are from life; for, as was said, love and wisdom are life. If you elevate your faculty of understanding yet a little higher, you will see that there is no love and wisdom unless there is somewhere an origin of it, and that the origin of it is [love itself and]* wisdom itself, and thence life itself, and these are God, from whom is nature."

After this we talked with him about the second problem, *Whether the center is of the expanse, or the expanse is of the center?* and asked him why he was discussing this. He replied, to the end that he might come to a conclusion respecting the center and the expanse of nature and of life, thus respecting the origin of the one and the other. And when we asked what his opinion was, he made similar answer as before, that he could confirm either, but that for fear of loss of reputation he should confirm that the expanse is of the center, that is, from the center, "although I know," he said, "that there was something before the sun, and this everywhere in the universe, and that these things flowed together into order, thus into centers of themselves."

But then again we addresed him from indignant zeal, and said, "Friend, you are insane." When he heard this he drew back his seat from the table, and looked at us timidly. And then he turned his ear, but smiling, and we continued, saying, "What is more insane than to say the center is from the expanse? By your center we understand the sun, and by your expanse we understand the universe, and thus that the universe came into existance without the sun? Does not the sun make nature and all things belonging to it? which are dependent solely on the heat and light proceeding from the sun by its atmospheres. Where were these before? But from whence they are we will tell in the following discussion. Are not the atmospheres and all things that are on the earth as surfaces, and the sun the center of them? What are all these without

* In this Relation as found in *True Christian Religion*, n. 35 are found the additional words *Ipse Amor et* which in the translation above have been added in brackets.

the sun? Could they subsist for one moment? What were they all then before the sun? Could they have subsisted? Is not subsistence a perpetual coming into existence? Since, therefore, the subsistence of all things of nature is from the sun, it follows that the coming into existence of them all is also from the sun. This every one sees and acknowledges of his own observation. As the posterior exists from the prior, does it not also subsist from the prior? If the surfaces were prior and the center posterior would not the prior subsist from the posterior? But this is contrary to the laws of order. How can things posterior produce things prior? Or exteriors, interiors? Or things grosser, things purer? How then can superficies, which constitute the expanse, produce centers? Who does not see that this is against the laws of nature? We have brought forward these arguments from rational analysis to establish that the expanse exists from the center, and not the contrary, although every one who thinks rightly sees it without these arguments. You said that the expanse flows together into the center of itself. Is it thus of chance that it flowed into so wonderful and stupendous an order so that one thing is for another, and all things and every single thing for man and his eternal life? Can nature, from any love by any wisdom, provide such things? And of men make angels? And from angels, heaven? Suppose this, and meditate on these things, and your idea of the existence of nature from nature will fall."

After this we asked him what he had thought and what he now thought, about the third problem, *Concerning the center and the expanse of nature and of life;* whether he believed the center and the expanse of life to be the same as the center and expanse of nature? He said he hesitated, and that he had thought before that the interior activity of nature was life, and that from this are the love and wisdom which essentially make the life of man; and that the fire of the sun by its heat and light produces them, the atmospheres being means. But now from what he had heard about the eternal life of man he was in doubt; and this doubt swayed his mind now up and now down; when up he acknowledged a center of which he knew nothing before, and when down he saw a center which he had

believed the only one; and that life is from the center of which he had not known before, and nature from the center which he had before believed to be the only one, and that each center has an expanse about itself.

To this we said, "Well, if only he would also view the center and the expanse of nature from the center and expanse of life, and not contrariwise." And we informed him that above the angelic heaven there is a sun which is pure love, to appearance fiery, like the sun of the world; and that from the heat which proceeds from that sun angels and men have will and love, and from the light from it they have understanding and wisdom. And that the things which are of life are called spiritual; and that those which proceed from the sun of the world are containants of life, and are called natural. Then, that the expanse of the center of life is called the spiritual world which subsists from its own sun; and that the expanse of nature is called the natural world, which subsists from its sun. Now, as spaces and times cannot be predicated of love and wisdom, but states instead, the expanse about the sun of the angelic heaven is not an extense, but is yet within the extense of the natural sun, and is with the living subjects there according to reception, and reception is according to forms.

"But then" he asked, "from whence is the fire of the sun of the world or of nature?"

We answered, "It is from the sun of the angelic heaven, which is not fire but Divine love, proximately proceeding from God who is Love itself."

This, because it is marvellous, we explained in this way: "Love in its essence is spiritual fire. Hence it is that in the Word, in its spiritual sense, fire signifies love; for which reason it is that priests in temples pray that heavenly fire may fill the hearts, by which they mean love. The fire of the altar, and the fire of the candlestick in the tabernacle with the Israelites, represented nothing else than Divine love. The heat of the blood, or vital heat of men and of animals, in general, is from no other source than from the love which makes their life. Hence it is that man is enkindled, waxes warm, and is inflamed when his love is exalted into zeal, anger, and wrath. From this fact, therefore, that spiritual heat, which is love,

produces natural heat with men, even so that it kindles and inflames their faces and their limbs, one may be assured that the fire of the natural sun existed from no other source than from the fire of the spiritual sun, which is Divine love. Now, as the expanse springs from the center and not the reverse, as we have said before; and as the center of life, which is the sun of the angelic heaven, is Divine love proximately proceeding from God, who is in the midst of that sun; and as from this is the expanse of that center, which is called the spiritual world; and as from that sun came into existence the sun of the world, and from this its expanse, which is called the natural world, it is clear that the universe is created from the one God."

After these words we departed, and he attended us beyond the area of his gymnasium, and talked with us about heaven and hell, and about the Divine auspices, from a new sagacity of his genius.

381. The Second Relation;—

Once when I was looking around in the world of spirits, I saw in the distance a palace, surrounded, and as it were besieged by a multitude; and I also saw many running towards it. Astonished at this I hastily left the house and asked one who was running what was the matter there. He replied that three new-comers from the world had been taken up into heaven, and had seen magnificent things there, and also maidens and wives of wondrous beauty; and having been let down from that heaven they went into this palace, and were relating what they had seen, especially that they had seen beauties such as their eyes had never seen, nor could see unless illumined with the light of the aura of heaven. As to themselves, they said that in the world they had been orators from the kingdom of France, and that they had given attention to the cultivation of eloquence, and now there had come upon them a desire to speak on the origin of beauty. This having become known in the vicinity was the cause of the multitude flocking together to hear.

Hearing this I also hastened thither and entered. And I saw those three men standing in the midst, clad in togas of the color of sapphire, which as they turned glistened as with

gold, from threads of gold interwoven. They were standing behind a sort of rostrum ready to speak. And presently one arose upon a step behind the rostrum, to declaim respecting the origin of the beauty of the female sex, and advanced this:

382. "What origin is there of beauty other than love, which as it flows into the eyes of young men and kindles them becomes beauty. Love and beauty are therefore the same thing; for love, from the inmost, suffuses the face of a marriageable virgin with a kind of flame, from the transparency of which is the dawn and bloom of her life. Who does not know that that flame emits rays into her eyes, and from them as centers overspreads the orb of her face, and thence descends also into the breast and kindles the heart and thus affects, much as the heat and light of a fire affect one standing near? That heat is love, and that light is the beauty of love. The whole world, by common consent, affirms that every one is lovely and beautiful according to his or her love. But yet the love of the male sex is one, and the love of the female sex is another. Masculine love is the love of becoming wise, and feminine love is the love of loving the love of becoming wise in the male. In so far then as a young man is the love of becoming wise, he is lovely and beautiful to a maiden; and in so far as a maiden is the love of the wisdom of a young man, she is lovely and beautiful to the young man. And therefore as the love of the one meets and kisses the love of the other, so do the beauties also. I conclude then that love forms beauty in the likeness of itself."

383. After him another rose to disclose the origin of beauty by elegance of speech. He said, "I have heard that love is the origin of beauty, but I do not favor it with consent. Who among men knows what love is? Who with any idea of thought has contemplated it? Who has seen it with the eye? Tell where it is. But I assert that wisdom is the origin of beauty, in women, wisdom inmostly latent and concealed; in men, wisdom open and manifest. Whence is a man a man but from wisdom? If not from this a man would be a statue or a picture. What does a maiden attend to in a young man but what his wisdom is? And what does a young man regard in a maiden but what her affection is for his wisdom? By wis-

dom I mean genuine morality, for this is the wisdom of life. Hence it is that, when latent wisdom comes to and embraces open wisdom, which is done inwardly in the spirit of each, they mutually kiss each other and are conjoined; and this is called love; and then they appear to each other as beauties. In a word, wisdom is as the light or splendor of fire, which lightly touches the eyes, and as it touches, forms beauty."

384. After him the third arose and delivered these words: "It is not love alone, nor is it wisdom alone, which is the origin of beauty, but the union of love and wisdom in the young man, and the union of wisdom with its love in the maiden. For a maid does not love wisdom in herself, but in a young man, and hence sees him as beauty; and when the young man sees this in a maiden he sees her as beauty, and therefore love by wisdom forms beauty, and wisdom from love receives it. That this is so manifestly appears in heaven. I saw maidens and wives there and considered their beauty, and I observed that it was of one kind with virgins and altogether of another kind with wives. With virgins it was only the sheen of beauty but with wives its effulgence. The difference I saw was as a diamond sparkling with light, and a ruby glowing at the same time from fire. What is beauty but delight of seeing? Whence the origin of this delight but from the play of love and wisdom? From this play the sight glows, and this glowing vibrates from eye to eye and displays beauty. What makes the beauty of a face but red and bright white, and their lovely blending into each other? Is not the red from love and the bright white from wisdom? For love blushes from its own fire, and wisdom is bright white from its own light. These two I have plainly seen in the faces of two married partners in heaven, the rosiness of bright white in the wife, and the bright whiteness of red in the husband; and I observed that they beamed from looking at each other."

When the third had said this the assemblage applauded and exclaimed, "He has won." And immediately a flamy light, which is also the light of conjugial love, filled the house with splendor and their hearts at the same time with pleasantness.

ON THE CONJUNCTION OF CONJUGIAL LOVE WITH THE LOVE OF INFANTS.

385. There are indications which show clearly that conjugial love, and the love of infants which is called *storge* are conjoined; and there are indications also which may induce the belief that they are not conjoined. For there is a love of infants with married partners who from the heart love each other, and with married partners who are discordant; and also with those that are separated, and sometimes it is more tender and stronger with them than with others. But nevertheless, that the love of infants is conjoined perpetually with conjugial love is evident from the origin from whence it flows in. Although varied in those that receive, the loves yet remain unseparated, just as the first end is in the final end which is the effect. The first end of conjugial love is the procreation of offspring, and the last end, which is the effect, is the offspring procreated. That the first end carries itself into the effect, and is therein as in its beginning, and does not withdraw from it, may be seen from rational intuition of the progression of the ends and causes, in their order, to effects. But, as the reasonings of very many only begin from effects, and proceed to some conclusions from them, and not from causes and thence analytically to effects, and so on, therefore the rational things of light cannot but become the obscurities of a cloud, whence spring deviations from truths arising from appearances and fallacies. But that it may be seen that conjugial love and the love of infants are interiorly conjoined, even though outwardly disjoined, it shall be shown in this order:—

(1) That two universal spheres proceed from the Lord for the conservation of the universe in the state created; one of which is the sphere of procreating, and the other the sphere of protecting the things procreated.

(2) That these two universal spheres make one with the sphere of conjugial love and with the sphere of the love of infants.

(3) That these two spheres inflow into all things of heaven and into all things of the world, universally and singly, from first things to last.

(4) That the sphere of the love of infants is a sphere of protection and support of those who cannot protect and sustain themselves.

(5) That this sphere affects the evil as well as the good, and disposes every one to love, protect, and sustain his offspring, from his own love.

(6) That this sphere principally affects the female sex, thus mothers, and the male sex, or fathers, from them.

(7) That this sphere is also a sphere of innocence and peace from the Lord.

(8) That the sphere of innocence inflows into infants, and through them into parents and affects them.

(9) That it flows in also into the souls of parents, and conjoins itself with the same sphere with infants; and that it is insinuated especially by the touch.

(10) That in the degree in which the innocence with infants recedes, affection also is remitted and conjunction, and this successively even to separation.

(11) That the rational state of innocence and peace with parents towards infants is, that they know and can do nothing of themselves but from others, especially from the father and mother; and that this state also successively passes away, as they know and are able to act of themselves and not from them.

(12) That this sphere progresses in order, from the end through causes into effects, and forms periods, through which creation is preserved in the state foreseen and provided.

(13) That the love of infants descends and does not ascend.

(14) That wives have one state of love before conception, and another after it even to the bringing forth.

(15) That conjugial love is conjoined with the love of infants with parents, by causes spiritual and hence natural.

(16) That the love of infants and children is of one kind with spiritual married partners, and of another with natural.

(17) That with the spiritual this love is from the interior or prior, but with the natural is from the exterior or posterior.

(18) That it is owing to this, that the love is with married

partners who mutually love each other, and also with married partners who do not love each other at all.

(19) That the love of infants continues after death, especially with women.

(20) That infants are educated by them under the auspices of the Lord, and increase in stature and in intelligence as in the world.

(21) That it is there provided by the Lord that the innocence of infancy with them becomes the innocence of wisdom, and that thus infants become angels.

Now follows the exposition of these.

386. (1) *That two universal spheres proceed from the Lord for the conservation of the universe in the state created; one of which is the sphere of procreating, and the other the sphere of protecting what is procreated.* The Divine, proceeding from the Lord, is called a sphere because it proceeds from Him, surrounds Him, fills each world, the spiritual and the natural, and works out the effects of the ends which the Lord predestined in the creation, and since that provides. All that which flows out from a subject, surrounds and environs it, is called a sphere; for example, the sphere of light and heat from the sun surrounding it, the sphere of life from a man round about him, the sphere of the fragrance of a plant surrounding it, the sphere of the attraction of a magnet around it, and so on. But the universal spheres here treated of are from the Lord, around Him, and they proceed from the sun of the spiritual world in the midst of which He is. From the Lord through that sun proceeds the sphere of heat and light, or what is the same the sphere of love and wisdom, for the working out of ends, which are uses. But that sphere is designated by different names, according to the uses; the Divine sphere looking to the preservation of the universe through successive generations, in the state created, is called the sphere of procreating; and the Divine sphere looking to the preservation of the generations in their beginnings, and afterwards in their progressions, is called the sphere of protecting what is procreated. Besides these two there are many other Divine spheres, which are named according to their uses, thus differently. See above at n. 222. The operations of uses through these spheres are the Divine Providence.

387. (2) *That these two universal spheres make one with the sphere of conjugial love and with the sphere of the love of infants.* That the sphere of conjugial love makes one with the sphere of procreating is plain; for procreation is the end, and conjugial love is the mediate cause, by which it is effected; and the end and cause in the processes of effecting and in the effects, act as one, because together. That the sphere of the love of infants makes one with the sphere of protecting what is procreated is also plain, because it is an end proceeding from the prior end, which was procreation, and the love of infants is the mediate cause whereby it is effected. For ends go forth in series, one after another, and in going forth the last end becomes first, and so on, even to the limit where they subsist or cease. But of these things more may be seen in the exposition of article 12.

388. (3) *That these two spheres inflow into all things of heaven and into all things of the world, universally and singularly, from first things to last.* It is said universally and singularly, because when a thing universal is spoken of, all the single things from which it is are at the same time meant; for it exists from them, and consists of them, and so from them it is named, as the general from its parts. If then you take away the single things the universal is but a name, and is as a surface within which there is nothing. Therefore, to attribute to God universal government and take away the single things of His government, makes it an empty word and like an ascription of inanity. Comparison with the universal government of kings on earth is of no application. Hence then it is said that these two spheres flow in universally and singularly.

389. That the spheres of procreating and of protecting what is procreated, or the spheres of conjugial love and the love of infants, inflow into all things of heaven and into all things of the world, from the first to the last, is because all things that proceed from the Lord, or from the sun which is from Him and in which He is, pass together through the created universe even to the very ultimates of all things thereof. The reason is that things Divine, which in their progression are called celestial and spiritual, are without space and time. It is known that no extent is predicated of things spiritual, because no

space and time. Hence it is that what proceeds from the Lord is in an instant from first things in the last. That the sphere of conjugial love is thus universal may be seen above at n. 222–225. That in like manner the sphere of the love of infants is so, is manifest from that love in heaven where there are infants from the earth; and from that love in the world with men, with beasts and birds, serpents and insects.

There are also analogies of that love in the vegetable and mineral kingdoms. In the vegetable kingdom, in that seeds are protected by shells, like swaddlings, and besides in fruit as in a house, and are nourished with the sap as with milk That there is something like this among minerals appears from the matrices and coverings, wherein the noble gems and noble metals are concealed and guarded.

390. The sphere of procreating, and the sphere of protecting what is procreated make one in a continuous series, because the love of procreating is continued into the love of the thing procreated. What is the nature of the love of procreating is known from its delight, that it is super-eminent and transcendent. In this is the state of procreation with men, and notably the state of reception with women. This highest delight, with its love, follows into the bringing forth and there fills itself.

391. (4) *That the sphere of the love of infants is a sphere of protection and support of those who cannot protect and sustain themselves.* It was said above (n. 386), that the operations of uses by the Lord, through the spheres going forth from Him, are the Divine Providence. This therefore is meant by the sphere of protection and support of those who cannot protect and sustain themselves; for it is of creation that the things created must be preserved, guarded, protected, and sustained. Otherwise the universe would go to destruction. But because with the living, to whom freedom of choice is left this cannot be done immediately by the Lord, it is done mediately, through His love implanted in fathers, mothers, and nurses. That their love is love from the Lord with them they do not know, because they do not perceive the influx, still less do they perceive the omnipresence of the Lord. But who does not see that it is not of nature, but of the Divine Providence operat-

ing within nature, by nature? And that there could be no such universal except from God, through some spiritual sun which is in the center of the universe, and whose operation, because without space and time, is instant and present from things first in the last? But it shall be told in what follows how this Divine operation, which is the Lord's Divine Providence, is received by animate beings. That they are not able to protect and sustain themselves is not the cause of the love which moves mothers and fathers to protect and sustain infants, but is a rational cause from that love falling into the understanding. For from this cause alone, without the love that inspired and inspires it, or without a law and a penalty enforcing it, man would no more provide for infants than a statue.

392. (5) *That this sphere affects the evil as well as the good, and disposes every one to love, protect, and sustain his offspring, from his own love.* It is testified by experience that the love of infants, or *storge*, is equally with the evil as with the good; likewise with gentle and ungentle beasts; yea, that with evil men and with ungentle beasts it is sometimes stronger and more ardent. The reason is that every love proceeding and flowing in from the Lord is turned, in the subject, into the love of its life. For no animate subject feels otherwise than that he loves of himself, since he does not perceive the influx; and while in fact he is really loving himself, he makes the love of infants the love of his own, for he as it were sees himself in them and them in himself, and thus himself as united with them. And hence it is that this love is fiercer among the ungentle beasts, as among lions and lionesses, he- and she-bears, he- and she-leopards, he and she-wolves, and other such, than among horses, deer, goats, and sheep. The reason is that the ungentle beasts have dominion over the gentle, and hence a predominating love of self, and this love loves itself in its progeny; and thus, as was said, the inflowing love is turned into its own. Such inversion of the inflowing love into its own, and thence protection and support of their offspring and young by evil parents, is of the Lord's Divine Providence; for otherwise but few of the human race would be left and of ferocious beasts, which yet are of use, not any. From these

considerations it is plain that every one is disposed to love, protect, and sustain his offspring from his own love.

393. (6) *That this sphere principally affects the female sex, thus mothers, and the male sex, or fathers, from them.* This comes from the same origin spoken of before, that the sphere of conjugial love is received by women, and through women is transferred into men, because women are born loves of the understanding of men and the understanding is the recipient. It is similar with the love of infants, because this by origin is from conjugial love. That mothers have a more tender and fathers a less tender love is known. That the love of infants is inscribed upon conjugial love into which women are born, is manifest from the lovely and winning affection of little girls for infants, and for the images of them which they carry about, dress, kiss, and press to their bosoms. Boys have no such affection. It appears as if mothers have the love of infants from the nourishing of them in the womb out of their own blood, and thence the appropriation to them of their own life, and thus from sympathetic union; but yet this is not the origin of that love, for if, unknown to the mother, another infant were substituted for the true one after birth, it would be loved with equal tenderness as if it were her own. Besides, infants are sometimes loved by nurses more than by their mothers. It flows from these considerations, that this love is from no other source than the conjugial love inherent in every woman, to which is adjoined the love of conceiving, from the delight of which the wife is prepared for reception; this is the first of that love, which after the birth with its delight, passes over fully to the offspring.

394. (7) *That this sphere is also a sphere of innocence and peace.* Innocence and peace are the two inmost things of heaven. They are called inmost because they proceed immediately from the Lord; for the Lord is Innocence itself, and Peace itself. From innocence the Lord is called the Lamb, and from peace He said:—

> Peace I leave with you; my peace I give unto you (*John* xiv. 27).

And this is meant also by the peace with which they were to salute a city, or a house, when they entered it.

Which, if worthy, peace should come upon it, and if unworthy the peace should return (*Matt.* x. 11–15).

Hence also the Lord is called the "Prince of Peace" (*Is.* ix. 5). Innocence and peace are the inmost things of heaven, for the reason too that innocence is the *esse* of every good and peace is the blessedness of every delight that is of good. See the work on *Heaven and Hell*, Concerning the State of Innocence of the Angels of Heaven, n. 276–283; and Concerning the State of Peace in Heaven, n. 284–290.

395. (8) *That the sphere of innocence inflows into infants, and through them into parents and affects them.* That infants are innocences is known, but that their innocence flows in from the Lord is not known. It flows in from the Lord because He is Innocence itself, as has been said just above; and nothing can flow in—because it cannot be—except from its beginning which is the thing itself. But it shall be briefly told of what kind the innocence of infancy is which affects parents. It shines forth from their face, from some of their gestures, and from their earliest speech, and affects. They have innocence because they do not think from the interior; for they do not yet know what is good and evil, and true and false, from which they may think; hence they have not prudence from their own, nor deliberate purpose, and thus have no intention of evil. They have no *proprium* acquired from the love of self and of the world. They do not attribute anything to themselves. Every thing that they receive they ascribe to their parents. They are content with the little things given them as presents; they have no solicitude for food and raiment, and none for the future; nor have they any regard for the world, and do not therefore covet many things; they love their parents, their nurses, and their infant companions, with whom in innocence they play; they suffer themselves to be led; they hearken and obey. This is the innocence of infancy which is the cause of the love called *storge*.

396. (9) *That it flows in also into the souls of parents, and conjoins itself with the same sphere with the infants, and that it is insinuated especially by the touch.* The Lord's innocence inflows into the angels of the third heaven, where all are in the innocence of wisdom, and passes through the lower heav-

ens, but only through the innocences of the angels there, and so into infants, immediately and mediately. They are scarcely otherwise than as sculptured forms, yet still they are receptive of life from the Lord through the heavens. But unless the parents also receive that influx in their souls, and in the inmosts of their minds, they would be affected in vain by the innocence of infants. There must be in another something adequate and homogeneous, through which communication may be effected, and which shall cause reception, affection, and thence conjunction. Otherwise it would be as tender seed falling upon flint, or as a lamb thrown to a wolf. Thence now it is that the innocence flowing into the souls of parents conjoins itself with the innocence of infants. That this conjunction is effected by means of the bodily senses, but especially with parents, through the touch, experience may teach; as for example, that the sight is inmostly charmed by observing them, the hearing by their speech, the smell by their odor. That the communication and thence the conjunction of innocences takes place especially through the touch, is manifestly perceived from the pleasantness of carrying them in the arms, from embracing and kissing them, above all with mothers, who are delighted with their pressing the mouth and face against their bosoms, and then at the same time by the touch of their palms there, and in general from the sucking of the breasts and lactation, and also from stroking their naked body, and from the unwearied labor of swathing and cleansing them upon their knees. That communications of love and its delights between married partners are made through the sense of touch, has been shown several times above. Communications of the mind also are thereby effected, because the hands are the ultimates of man and his firsts are together in the ultimates. By this sense, moreover, all things of the body and all things of the mind that are intermediate are held together in unbroken connection. Hence it is that Jesus touched infants (*Matt.* xix. 13, 15; *Mark.* x. 13, 16); and that He healed the sick by the touch; and that they were healed who touched Him. Hence it is also that to this day inaugurations into the priesthood are performed by the laying on of hands. From this it is clear that the innocence of parents and the innocence

of infants meet each other through the touch, especially of the hands, and so conjoin themselves as if by kisses.

397. It is known that by contact, innocence also operates among beasts and birds effects similar to those with men. The reason why it operates similar effects is because all that proceeds from the Lord instantly pervades the universe (see above, n. 388–390), and as it goes forth through degrees, and by continual mediations, it therefore passes on not only to animals but also beyond, to vegetables and minerals (n. 389). It even passes into the earth itself, which is the mother of all vegetables and minerals; for in the time of spring she is in a state prepared for the reception of seeds, as it were into her womb, and when she has received them she as it were conceives, cherishes them, bears them, brings them forth, gives them suck, nourishes, clothes, rears, guards them, and as it were loves the offspring from them, and so on. As the sphere of procreation goes forth so far, why not then to animals of every kind even to worms. Just as the earth is the common mother of plants, so it is an established fact that there is also a common mother of the bees in every hive.

398. (10) *That in the degree in which the innocence with infants recedes, affection also is remitted, and conjunction, and this successively even to separation.* It is known that the love of infants or *storge*, recedes from parents according to the recession of innocence from them, and that it recedes with men even to the separation of the children from the home; and among beasts and birds even to the rejection of them from their presence, and forgetfulness that they are of their stock. From this, as from an established proof, it is also evident that the innocence flowing in on both sides produces the love called *storge*.

399. (11) *That the rational state of innocence and peace with parents towards infants is, that they know and can do nothing of themselves, but from others, especially from the father and mother; and that this state successively passes away, as they know and are able to act of themselves and not from them.* It has been shown above in its own section (n. 391) that the sphere of love of infants is a sphere of protection and support of those that cannot protect and sustain themselves.

It was also stated there that this is only the rational cause with man, but not the very cause of the love with them. The very originating cause of that love is innocence from the Lord, which inflows into man while he is ignorant of it, and brings forth that rational cause. And therefore, as the first cause makes a recession from that love, so does this second cause at the same time; or what is the same, just as the communication of innocence recedes so also the persuading reason accompanies it. But this occurs only with man, in order that he may do what he does from freedom according to reason, and may from this, as from a rational and at the same time a moral law, support his grown-up offspring according to necessity and use. This second cause animals destitute of reason have not. They have only the prior cause which with them is instinct.

400. (12) *That the sphere of the love of procreating progresses in order, from the end through causes into effects, and forms periods, through which creation is preserved in the state foreseen and provided.* All operations in the universe progress from ends through causes into effects. These three are in themselves inseparable, although in idea they appear as if separate; and yet the end there is nothing unless seen together with the effect that is intended. Nor does either become anything unless the cause sustains, foresees, and conjoins. Such a progression is inscribed on every man, in general and in every particular, exactly as will, understanding, and action. Every end there is of the will, every cause is of the understanding, and every effect is of action; in like manner every end is of love, every efficient cause is of wisdom, and every effect thence is of use. The reason is that the will is the receptacle of love, the understanding is the receptacle of wisdom, and action is the receptacle of use. Therefore, since operations in man, in general and in particular, progress by the will through the understanding into act, so also do they progress from love through wisdom into use; but by wisdom here is meant all that is of judgment and thought. That these three are one in the effect is plain. They also make one in idea before the effect, which is perceived from the fact that only determination intervenes; for in the mind the end goes forth from the will and produces for itself a cause in the understanding, and there presents to

itself an intention, and intention is as the act before determination. Hence it is that an intention is accepted by a wise man and also by the Lord, as an act. What rational man is not able to see, or to acknowledge when he hears, that these three flow forth from some first cause? and that this cause is, that from the Lord the Creator and Conservator of the universe go forth continually love, wisdom, and use, and these three as one? Say if you can from what other source they are.

401. A similar progression from end, through cause into effect, is also the sphere of procreating, and of protecting what is procreated. Here the end is the will or love of procreating; the mediate cause, by which and into which the end carries itself forward, is conjugial love; the progressive series of efficient causes is the loving, the conception, and the gestation of the embryo or offspring to be procreated; and the effect is the procreated offspring itself. But although end, cause, and effect progress in succession as three, yet in the love of procreating, and inwardly within each of the causes and within the effect itself they make one. They are only the efficient causes which progress through times because in nature, the end, or will, and the love remaining continually the same; for in nature ends progress through times without time, but cannot come forth and manifest themselves until the effect or use exists and becomes a subject. Before this the love could love nothing but the progression, and could not fix and establish itself. That there are periods to such progressions is known, and that by means of them is the preservation of creation in the state foreseen and provided. But the series of the love of infants from its greatest to its least, and so to its termination, that is to the point at which it stays or ceases, is retrograde, since it is according to the decrease of innocence in the subject, and also on account of the periods.

402. (13) *That the love of infants descends and does not ascend.* That is, it descends from generation to generation, or from sons and daughters to grandsons and granddaughters; and it is known that it does not ascend from these to fathers and mothers of families. The cause of its increase in the descent is the love of fructifying or of producing uses; and as respects the human race it is the love of multiplying it. But

this cause derives its origin solely from the Lord, in that He, in the multiplication of the human race, looks to the preservation of creation, and as the final end of this to an angelic heaven which is solely from the human race. And because an angelic heaven is the end of ends and hence is the love of loves with the Lord, therefore there is implanted in the souls of men, not only the love of procreating, but also a love of what is procreated in their successions. It is for that reason also that this love exists only among men and not with any beast or bird. That with man this love descends with increase is also from the glory of honor, which likewise increases with him according to its extension. That the love of honor and of glory receives into itself the love of infants inflowing from the Lord and makes this as its own, will be seen in Section 16 following.

403. (14) *That wives have one state of love before conception, and another state after it even to the bringing forth.* This is adduced to the end that it may be known, that the love of procreating and the consequent love of what is procreated are with women inherent in conjugial love; and that these two loves in her are divided when the end which is the love of procreating begins its progression. , That then the love *storge* is transferred from the wife into the husband; and also that then the love of procreating, which with woman makes one with her conjugial love, as has been said, is not similar is manifest from many indications.

404. (15) *That conjugial love is conjoined with the love of infants with parents, by causes spiritual and hence natural.* The spiritual causes are: that the human race may be multiplied and from this the angelic heaven enlarged, and thus that there may be born those who will become angels, serving the Lord for performing uses in heaven and also by consociation with men on earth; for angels are associated with every man by the Lord, with whom there is such conjunction that if they were removed man would fall down in a moment. The natural causes of the conjunction of these two loves are, that those may be born who will perform uses in human societies and be incorporated in them as members. That there are these natural and those spiritual causes of the love of infants and of

conjugial love, even the married partners themselves think and sometimes declare, saying, that they have enriched heaven with as many angels as they have had descendants, and have furnished society with as many helpers as they have borne children.

405. (16) *That the love of infants is of one kind with spiritual married partners, and of another with natural.* To appearance the love of infants with spiritual married partners is similar to the love of infants with natural married partners, but it is more internal and thence more tender, because that love exists from innocence, and from a nearer reception and thus more present perception of it in themselves; for the spiritual are spiritual in the degree that they partake of innocence. Moreover fathers and mothers, after they have tasted the sweetness of innocence with their infants, love their children altogether otherwise than natural fathers and mothers. The spiritual love their children according to their spiritual intelligence and moral life; thus they love them according to their fear of God and actual piety, or piety of life, and at the same time according to their affection for and application to uses serviceable to society, that is, according to the virtues and good morals with them. For their love of these things, principally, they provide for and minister to their necessities. Wherefore, if they do not see such virtues in them, they alienate the mind from them, and do nothing for them except from duty.

With natural fathers and mothers the love of infants is indeed also from innocence, but this, received by them, is wrapped about with their own love, and hence they love infants from this and at the same time from that, kissing, embracing, carrying, taking them to their bosom, and fondling them beyond all measure, and look upon them as of one heart and one soul with themselves. And then, after their state of infancy, up to adolescence and beyond, when innocence no longer operates, they love them, not on account of any fear of God and actual piety, or piety of life, nor for any rational and moral intelligence in them, and little, indeed scarcely at all, do they consider their internal affections and thence virtues and good morals, but only the things external for which they have regard. To these they adjoin, affix, and attach their love, and

consequently close the eyes to their faults, excusing and favoring them. The reason is that the love of their progeny with them is also the love of themselves, and this love clings to the subject outwardly, but does not enter into it as it does not into themselves.

406. Of what kind the love of infants and the love of children is with the spiritual, and of what kind with the natural, is manifestly perceived from them after death. For most fathers, when they come into the world of spirits, call to mind their children who have gone before them, and they also become present and mutually recognize each other. Spiritual fathers only look at them, ask in what state they are, rejoice if it is well with them and grieve if it is ill; and after some conversation, instruction, and admonition respecting heavenly moral life, they separate from them, but before separation, teach that they are no longer to be remembered as fathers, because the Lord is the one only Father to all in heaven, according to His words (*Matt.* xxiii. 9); and that they never remember them as children.

But natural fathers, as soon as they realize that they are living after death and recall to their memory the children who had deceased before them, and as they are made present also by strong desire, are instantly conjoined with them, and they cling together like a bundle of sticks tied together; and then the father is delighted continually with the sight of them and by conversation with them. If the father is told that some of these, his children, are satans, and that they have done injury to the good, yet he keeps them together in a sphere about him or in a company before him. If he himself sees that they inflict injury and do evil, he still pays no heed to it, and does not dissociate any one of them from him. Wherefore, that such a pernicious company may not continue, they are of necessity sent together into hell; and there the father in the presence of his children is shut up under guard, and his children are separated and sent away, each to his place of life.

To this I will add the following notable experience: That I have seen fathers in the spiritual world who looked with hatred and as if in fury upon infants brought before their eyes, even in such ferocious temper that they would have killed

them if they could, but as soon as it was told them by pretence that they were their own children, then instantly their fury and ferocity departed, and they loved them excessively. This love and that hatred exist together in those who in the world had been inwardly deceitful and set their mind in enmity against the Lord.

408. (17) *That this love with the spiritual is from the interior or prior; but with the natural is from the exterior or posterior.* To think and conclude from the interior and prior is to think from ends and causes to effects; but to think and conclude from the exterior or posterior, is from effects to causes and ends. This progression is against order, but the other is according to order. For to think and conclude from ends and causes is from goods and truths seen in the higher region of the mind; but to think and conclude from effects is to conjecture causes and ends from the lower region of the mind, where the sensual things of the body are with their appearances and fallacies, which in itself is nothing but to confirm falsities and lusts, and after confirmation to see and believe them to be the verities of wisdom and goodnesses of its love. So is it with the love of infants and children with the spiritual and the natural; the spiritual love them from the prior, thus according to order; but the natural love them from the posterior, thus against order. These things are adduced simply to confirm the preceding section.

409. (18) *That it is owing to this that the love exists with married partners who mutually love each other, and also with married partners who do not love each other at all.* It is therefore with the natural as well as with the spiritual; yet these have conjugial love and those have not, except apparent and simulated. That the love of infants and conjugial love nevertheless act as one, is because conjugial love is implanted in every woman from creation, and together with it the love of procreating, which is determined and flows into the offspring procreated, and is carried from women to men, as was said above. Hence it is, that in houses wherein there is not conjugial love between man and wife, there yet is with the wife, and through this some external conjunction with the man. It is from the same cause that even harlots love their progeny: for

what is implanted by creation in the soul, and looks to propagation, is indelible and ineradicable.

410. (19) *That the love of infants continues after death, especially with women.* As soon as infants are resuscitated, which takes place immediately after death, they are taken up into heaven, and are handed over to the care of angels of the female sex who in the life of their body in the world loved infants, and at the same time feared God. These angels, because they loved all infants with maternal tenderness, receive them as their own; and the infants there, as if from inherent affection, love them as their own mothers. As many infants are with them as from spiritual, maternal love they desire. The heaven in which the infants are appears in front, in the region of the forehead, directly in the line or radius in which the angels look to the Lord. The situation of this heaven there, is for the reason that all infants are educated under the immediate auspices of the Lord. The heaven of innocence also flows in with them, which is the third heaven. After this first age is passed, they are transferred into another heaven where they are instructed.

411. (20) *That infants are educated by them under the auspices of the Lord, and increase in stature and in intelligence as in the world.* Infants in heaven are educated in this manner: From their instructress they learn to speak. Their first speech is but the sound of affection, in which however there is some beginning of thought, whereby the human in sound is distinguished from the sound of an animal. This speech by degrees becomes more distinct as ideas from affection enter the thought. All their affections, which also have growth, proceed from innocence. Into these are insinuated first such things as appear before their eyes and are delightful, which being of spiritual origin, the things which are of heaven flow into them at the same time, whereby the interiors of their mind are opened. After this, just as the infants are perfected in intelligence, they increase also in stature, and in this respect also appear more adult. The reason is that intelligence and wisdom are spiritual nourishment itself, and therefore what nourishes their minds nourishes their bodies also. But in heaven infants do not grow up beyond the first age;

and there they stay and at that age remain to eternity. And when they arrive at that age they are given in marriage, which is provided by the Lord and is celebrated in the heaven where the young man dwells, who soon afterwards follows his wife to her heaven, or into her house if they are in the same society. That I might certainly know that as infants advance in intelligence they also increase and grow up in stature, it has been given me to speak with some while they were infants, and afterwards with them when they were grown up, and the young men were seen to be of similar stature with young men in the world.

412. Infants are instructed especially by representatives, suitable and adapted to their genius. And how full of beauty, and at the same time of interior wisdom they are can scarcely be believed in the world. Two representatives may here be adduced, from which a conclusion may be drawn as to the rest. At one time they represented the Lord rising from the sepulchre, and at the same time the unition of His Human with the Divine. They first presented the idea of a sepulchre, but not an idea of the Lord at the same time, unless so remotely that it would scarcely be perceived that it was the Lord except as a long way off; for the reason that in the idea of a sepulchre there is a something funereal which in this way they removed. Afterwards they cautiously admitted into the sepulchre something atmospheric, yet appearing as limpid water, by which they signified, also with suitable remoteness, the spiritual life in baptism.

After that I saw represented by them the descent of the Lord to them that are bound, and His ascent with the bound into heaven; and what was infantile, they let down slender cords almost invisible, very soft and tender, with which they might aid the Lord in His ascent—always in holy fear lest something in the representation should touch something that did not contain anything heavenly. Besides other representations, by which infants are brought at the same time into cognitions of truth and affections of good, as by plays suited to the minds of infants. To these and like things infants are led of the Lord by the innocence passing through the third heaven; and thus spiritual things are insinuated into their affections,

and thence into their tender thoughts, in such wise that the infants do not know but that they themselves do and think such things of themselves, by which means their understanding is initiated.

413. (21) *That it is there provided by the Lord that the innocence of infancy with them becomes the innocence of wisdom.* Many may think that infants remain infants and become angels immediately after death. But intelligence and wisdom make an angel; and therefore so long as infants have not these, although they are with the angels yet they are not angels; and they first become angels when they have become intelligent and wise. Infants are accordingly led on from the innocence of infancy to the innocence of wisdom, that is from external innocence to internal innocence. This innocence is the end in all their instruction and progression; therefore when they come to the innocence of wisdom, the innocence of infancy which in the meantime has served them as a plane, is adjoined to them. I saw the quality of the innocence of infancy represented by something woody, almost devoid of life, which becomes living according as it is imbued with knowledges of truth and affections of good; and afterwards the quality of the innocence of wisdom was represented by a living and naked infant. The angels of the third heaven, who beyond others are in a state of innocence from the Lord, appear as naked infants before the eyes of the spirits who are below the heavens; and because they are wise beyond the rest, they also are more living. The reason is that innocence corresponds to infancy, and also to nakedness, for which reason Adam and his wife, when they were in a state of innocence, are said to have been naked and were not ashamed; but that after they had lost the state of innocence they were ashamed of their nakedness, and hid themselves (*Gen.* ii. 25; iii. 7, 10, 11). In a word, the wiser the angels are the more innocent they are. The quality of the innocence of wisdom may in some measure be seen from the innocence of infancy, described above (n. 395), if only, instead of parents there, the Lord be taken as the Father by whom they are led and to whom they ascribe all that they receive.

414. I have had various conversations with the angels about innocence, and they said that innocence is the *esse* of every

good, and that good is good so far as innocence is within it; and as wisdom is of the life and thence of good, that wisdom is wisdom so far as it partakes of innocence. And so with love, charity, and faith. And that thence it is that no one can enter heaven unless he is in innocence; and that this is meant by these words of the Lord:—

> Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of the heavens. Verily I say unto you, whosoever shall not receive the kingdom of the heavens as a little child he shall not enter therein (*Mark* x. 14, 15; *Luke* xviii. 16, 17).

By little children here, as also in other places in the Word, they are meant who are in innocence. The reason why good is good in so far as innocence is within it, is that all good is from the Lord, and innocence is to be led by the Lord.

415. To this I will add this Relation:—

One morning when I awoke out of sleep, meditating in the early and serene light before I was fully awake, I saw through the window as it were a flash of lightning, and presently heard as it were rolling thunder. And as I was wondering whence it was I heard these words from heaven: "There are some not far from you who are reasoning sharply about God and about nature. The vibration of light like lightning and the rumbling of the air like thunder are the correspondences and thence the appearances of the contest and collision of arguments on one side in favor of God and on the other in favor of nature."

The cause of this spiritual contest was this. There were certain satans in hell who said among themselves, "Would that we might be permitted to speak with the angels of heaven, and we would show conclusively and fully that nature is that which they call God, from whom all things are, and thus that God is only a word unless nature is meant."

And as the satans with their whole heart and soul believed this, and also longed to speak with the angels of heaven, it was given them to ascend out of the mire and darkness of hell, and to speak with two angels then come down from heaven. They were in the world of spirits, which is intermediate between heaven and hell.

The satans seeing the angels there, quickly ran up to them, and in a furious voice exclaimed, "Are you the angels of

heaven with whom it is permitted us to engage in reasoning about God and about nature? You are called wise because you acknowledge God; but O how simple you are! Who sees God? Who understands what God is? Who comprehends that God governs, and can govern, the universe and all and each thing of it? Who, but the common people and the rabble, acknowledges what he does not see and understand? What is more obvious than that nature is all-in-all? Who sees anything but nature with the eye? Who hears anything but nature with the ear? Who perceives anything but nature by the smell? Who tastes anything but nature with the tongue? Who feels anything but nature by the touch of the hand and of the body? Are not the senses of our body the only witnesses of truth? Who cannot from them swear that a thing is so? Are not your heads in nature? Whence the influx into the thoughts of the head but from her? Take her away can you think anything?" Besides much other like matter.

Hearing this the angels responded, "You speak in this way because you are merely sensual. All in the hells have the ideas of their thought immersed in the senses of the body, and cannot elevate the minds above them. We therefore excuse you. A life of evil, and thence the belief in what is false, have so closed the interiors of your minds that elevation above things sensual is with you impossible, except in a state removed from the evils of life and the falsities of faith. For a satan equally with an angel can understand truth when he hears it, but he does not retain it, because evil obliterates the truth and brings in falsity. But we perceive that you are now in a state thus removed, and that thus it is possible for you to understand the truth which we speak. Give attention then to what we say."

And they said, "You were in the natural world, died there, and now you are in the spiritual world. Did you before now know any thing about a life after death? Did you not before deny it, and make yourselves equal with beasts? Did you before now know any thing about heaven and hell? Or any thing about the light and heat of this world? Or about the fact that you are no longer within nature, but above it? For this world and all things pertaining to it are spiritual; and spiritual things are above natural, so that not even the least

of nature ean flow into this world. But you, becanse you have believed nature to be a god or a goddess believe also the light and heat of this world to be the light and heat of the natural world; when in faet it is not so at all, for here natnral light is thick darkness and natural heat here is eold. Did you know any thing about the sun of this world from which our light and heat proceed? Did you know that this sun is pure love, and the sun of the natural world is pure firc? And that the snn of the world, which is pure fire, is that from which nature exists and subsists? And that the sun of heaven, which is pure love, is that whence life itself, which is love with wisdom, exists and snbsists? And thus that natnre, which you make a god or goddess, is manifestly dead? You can, if a guard is granted you, ascend with us into heaven; and we, if a gnard is granted us ean deseend with yon into hell. And in heaven you will see things magnificent and splendid; but in hell things squalid and nnclean. The differences arise from the fact that all in heaven worship God, and all in hell worship natnre; and those magnifieent and splendid things in the heavens are the correspondences of the affections of good and of trnth; and the squalid and unclean things in the hells are correspondences of the lnsts of the evil and false. Jndge now from these things and those whether God or nature is all-in-all."

To this the satans replied, "In the state in which we now are we are able to couelnde from what we have heard that it is God; but when the delight of evil takes possession of onr minds we see nothing bnt nature."

The two angels and the two satans were standing not far from me on the right, so that I saw and heard them.

And lo! I saw many spirits around them, who in the natural world had been celebrated for learning, and I was snrprised that these learned men stood now besidc the angels, now beside the satans, and that they favored thosc beside whom they stood. And I was told that their changes of place were changes of their state of mind, favoring now one sidc now the other; "For they are *Vertumni*.* And we will tell you a mys-

*_Vertumnus_ was a god among the Romans who could assume various shapes; _Vertumni_ is the plural of _Vertumnus_.

tery. We have looked down upon earth, to those celebrated for learning who have thought according to their own judgment about God and about nature, and we find six hundred out of a thousand in favor of nature, and the rest in favor of God; but they were in favor of God because they had frequently said that nature is from God, not from any understanding, but only from what they had heard; and frequent speech from memory and recollection, though not at the same time from thought and intelligence, induces a sort of faith."

After this a guard was given the satans and with the two angels they ascended into heaven, and saw magnificent and splendid things. And being then in illustration from the light of heaven there, they acknowledged that there is a God, and that nature is created to subserve the life which is in God and from God; and that nature in itself is dead, and so does nothing of itself, but is actuated by life. Having seen and perceived these things they descended; and as they descended the love of evil returned, and closed their understanding above and opened it beneath. And then there appeared as it were a veil above it, flashing from infernal fire; and the instant their feet touched the earth the ground opened beneath them, and they sank down to their own.

416. After this the two angels, seeing me near, said of me to those standing by, "We know that this man has written about God and about nature; let us hear him."

And they came and asked that what had been written respecting God and nature might be read to them; and I read therefrom the following:*

"They who believe in Divine operation in the single things of nature can confirm themselves in favor of the Divine by very many things that they see in nature, equally with, yea, better than those who confirm themselves in favor of nature. For those who confirm themselves in favor of the Divine consider the wonders that are visible in the production both of vegetables and animals. *In the Productions of Vegetables*, how that from a small seed cast into the earth there comes forth a root, by means of the root a stem, and successively branches, leaves, flowers, and fruit, even to new seeds, just as if the seed

* From *Divine Love and Divine Wisdom*, 351–357.

knew the order of succession or procession by which it is to renew itself. Can any rational man think that the sun which is pure fire knows this? Or that it can put it into its heat and light to effect such things? And that it can form the wonderful things within them and purpose use? A man whose rational is elevated when he sees and contemplates these things cannot but think that they are from Him who has infinite wisdom, that is from God. They also who acknowledge the Divine see and think this. But those that do not acknowledge do not see and think this, because they will not, and thus let their rational so far down into the sensual that it derives all its ideas from the light in which the senses of the body are and confirms their fallacies, saying, "Do you not see the sun operating these things by its heat and light? What is that which you do not see? Is it anything?

"They that confirm themselves in favor of the Divine consider also the wonders that are observable in *The Production of Animals.* To mention here only with respect to eggs, that within them lies hidden a chicken in its seed or inception, with every requisite until it is hatched from the shell, and also for its progression after it leaves the shell until it becomes a bird or flying thing in the form of its parent. And if one takes notice of the form, it is such that it cannot but excite amazement if he thinks profoundly; for that in the least as as well as in the greatest of them, yea, in the invisible as in the visible, that is, in the minutest insects as in the large birds and beasts, there are organs of the senses, of sight, smell, taste, and touch; and organs of motion which are muscles, for they fly and walk; and viscera also around the heart and lungs which are actuated by brains. That even poor insects rejoice in such organs is known from their anatomy described by some, especially by Swammerdam in his *Biblia Naturæ.* They who ascribe all things to nature indeed see such things but think only that they exist, and say that nature produces them, and they say this because they have turned their mind away from thinking of the Divine, and those who have turned away from thought of the Divine, when they behold the wonderful things in nature cannot think rationally, much less spiritually, but think sensually and materially, and then think in nature

from nature and not above it, in like manner as do those who are in hell, with only this difference from beasts, that they have the power of rationality, that is, that they can understand and so can think otherwise if they will.

"They who have turned themselves away from the thought of the Divine when they behold the wonderful things in nature, and thereby become sensual, do not reflect that the sight of the eye is so gross that it sees many minute insects as one obscure object, and yet that each one of these is organized to feel and to move itself, and so is provided with fibers, and vessels, and a little heart, and pulmonary tubes, and minute viscera, and brains, and that these are woven together out of the purest things in nature, and that these contextures correspond to some life by which the minutest of them are distinctly actuated. Since the sight of the eye is so gross that many such creatures, with the innumerable things in each, appear to it as one little obscure thing, and yet they who are sensual think and judge from that sight, it is manifest how their mind has become gross, and hence in what thick darkness they are as to spiritual things.

417. "Every one can confirm himself in favor of the Divine from the visible things of nature if he will, and he in fact does confirm himself who thinks of God from life; as when he beholds the fowls of heaven, how every species of them knows its own food and where it is; knows its kind by sound and sight; and which among others are their friends and which their enemies; that they mate together, know how to copulate, skilfully build nests, lay eggs therein, sit upon them, know the period of incubation, which accomplished they hatch out the young, tenderly love them, cherish them under their wings, offer them their food and feed them, and this until they become mature and able to do the like and to procreate families to perpetuate their kind. Every one who will think of the Divine influx through the spiritual world into the natural can see it in these things, and can also, if he will, say from his heart: Such knowledge cannot flow into these creatures from the sun through the rays of its light, for the sun from which nature takes its origin and its essence is pure fire, and the rays of its light are therefore altogether dead; and thus he can conclude

that such things come from the influx of Divine wisdom into the ultimates of nature.

418. "Any one can confirm himself in favor of the Divine from the visible things of nature, when he considers the caterpillars (*vermes*), which, from the delight of a certain longing, affect and aspire to a change of their terrestrial state for one having some analogy to the heavenly state; and to that end creep into hiding-places and commit themselves as it were to a womb that they may be born again; and there become chrysalids, aurelias, nymphs, and at length butterflies. And when this metamorphosis is passed, and according to their species they are invested with beautiful wings, they fly away into the air as into their heaven, and there disport genially, pair together, lay eggs, and provide for themselves a posterity, and nourish themselves the while with pleasant and sweet food from the flowers. Who that confirms himself in favor of the Divine from the visible things of nature does not see some image of the earthly state of man in these creatures as caterpillars? And an image of his heavenly state in them as butterflies? But those who confirm themselves in favor of nature see them indeed; but as they have rejected out of their mind the heavenly state of man, they call them mere instincts of nature.

419. "Every one can confirm himself in favor of the Divine from the visible things of nature, if he considers what is known about bees; that they know how to gather wax and suck honey out of herbs and flowers; and to build cells like little houses, and dispose them in the form of a city, with streets through which they go in and by which they pass out; that from a long way off they scent the flowers and the herbs from which they gather wax for their house and honey for their food, and laden with these fly back, according to the quarter of the heavens, directly to their hive, and thus provide for themselves food and habitation for the coming winter just as if they knew and foresaw it. They also appoint over them a mistress like a queen, from whom a posterity is propagated, and build for her as it were a palace above them, with guards round about; and when the time of bringing forth is at hand she goes with her attendants from cell to cell and lays eggs, which the following crowd

anoint that they may not be injured by the air. Thence comes to them a new progeny. Afterwards, when these are advanced to the age at which they can do the like they are expelled from the hive; and the excluded host gather themselves together in a swarm, in order that the band may not be scattered; they then fly thence to seek for them a home. Also about autumn they bring out the useless drones and deprive them of their wings, so that they may not return and consume the food whereon they bestowed no labor. Besides many other things, from which it is evident, that for the sake of the use that they perform for the human race, they have, by virtue of the influx from the spiritual world, a form of government such as there is with men on earth, yea, with the angels in heaven. What man with reason unimpaired does not see that such things with them are not from the natural world? What has the sun from which nature is in common with a government emulating and analogous to heavenly government? From these and things like these among brute animals, the confessor and worshiper of nature confirms himself in favor of nature; while from the same evidence the confessor and worshiper of God confirms himself in favor of the Divine, for the spiritual man sees spiritual things in them, and the natural man sees in them natural things. Thus every one sees as he is. For myself, such things have been to me testimonies of the influx of the spiritual into the natural, or of the spiritual world into the natural world, thus from the Divine wisdom of the Lord. Consider, also, whether you can think analytically of any form of government, or of any civil law, or of any moral virtue, or of any spiritual truth, unless the Divine out of His wisdom flows in through the spiritual world. As for me, I could not and cannot. Indeed I have perceptibly and sensibly observed the influx now continually for five and twenty years.* I therefore affirm this from having witnessed it.

*In the work from which this was being read (*D. L. W.*), which was published in 1763, and written probably in 1762, the number of years is given as *nineteen*, and the statement here has in some editions been changed to make it conform to that. This not only appears unwarrantable, but a substantial error. The author, in making new use of this material, simply brings the time of this remarkable experience down to the then present, which was about 1768, the date of this work. A year later, in using yet again some of the same material, and referring to the same experience (in *The True Christian Religion*, n. 12) he extends the period another year, and makes it *twenty-six* years. [Tr.]

420. "Can nature have use as an end? And dispose uses into orders and forms? This none but one who is wise can do. And none but God, who has infinite wisdom, can thus ordinate and form a universe. Who else could foresee and provide all things that men require for food and for raiment, food from the fruits of the earth and from animals, and raiment from the same? It is among the marvels that the vile caterpillars called silk-worms, clothe with silk and magnificently adorn both women and men, from queens and kings down to maidservants and menservants; and that creatures so lowly as bees furnish wax for the lights from which temples and palaces have their brightness. These facts, and many more, are conspicuous proofs that the Lord, for Himself through the spiritual world operates all things that are in nature.

421. "To this should be added, that there have been seen in the spiritual world those who have so confirmed themselves in favor of nature, from the visible things of the world, that they have become atheists; and that in spiritual light their understanding appeared open beneath but closed above, because in thought they look downwards to the earth, and not upwards towards heaven; above their sensual, which is the lowest of the understanding, appeared a veil as it were, with some flashing from infernal fire, with some black as from soot, and with some livid as a corpse. Let every one then be on his guard against confirmations in favor of nature; let him confirm himself in favor of the Divine. There is no lack of material."

422. Some indeed are to be pardoned for having ascribed certain visible things to nature, for the reason that they have not known anything about the sun of the spiritual world where the Lord is and of influx therefrom; nor anything about that world and the state of it, no, nor of its presence with men; and that therefore they could not but think of the spiritual as a purer natural, and so that angels either were in the ether or in the stars; and of the devil, that either he is the evil of man, or, if he actually exists, that he is in the air or in the deep; and that the souls of men after death are either in the inmost of the earth, or in a somewhere or other (*in aliquo ubi seu pu*), until the day of judgment; and other like notions that fancy has induced from want of knowledge of the spiritual world

and of its sun. This is the reason why they are to be pardoned who have believed that nature produces the things that they see from something inherent from creation. But still they cannot be pardoned who by confirmations in favor of nature have made themselves atheists; because they could have confirmed themselves in favor of the Divine. Ignorance indeed excuses but does not take away the confirmed falsity; for this falsity coheres with evil and evil with hell.

The Pleasures of Insanity

PERTAINING TO

Scortatory Love.

ON THE OPPOSITION OF SCORTATORY LOVE AND CONJUGIAL LOVE.

423. "At this threshold it is to be explained first what is meant by scortatory love in this chapter. The fornicatory love that precedes marriage is not meant; nor that which follows it after the death of a married partner; nor the concubinage which is entered upon for legitimate, just, and weighty reasons; nor are the mild kinds of adultery meant; nor the graver kinds of which a man actually repents. For these do not become opposite, and those are not opposite to conjugial love. That they are not opposite will be seen hereafter when each comes to be treated of. But by the scortatory love opposite to conjugial love here is meant the love of adultery when it is such that it is not regarded as a sin, nor as evil, dishonorable, and against reason, but as permissible with reason. This scortatory love not only makes conjugial love the same as itself, but also ruins, destroys, and at length nauseates it.

The opposition of this love to conjugial love is treated of in this chapter. That it treats of no other may be manifest from the chapters that follow, Concerning Fornication, Concubinage, and the different kinds of Adultery." But that the opposition may be evident to the rational sight, it shall be shown in the following sequence:—

(1) That the quality of scortatory love is not known unless the quality of conjugial love is known.

(2) That scortatory love is opposite to conjugial love.

(3) That scortatory love is opposite to conjugial love, just as the natural man regarded in himself is opposite to the spiritual man.

(4) That scortatory love is opposite to conjugial love just as the intermarriage of the evil and the false is opposite to the marriage of good and truth.

(5) That scortatory love is therefore opposite to conjugial love just as hell is opposite to heaven.

(6) That the uncleanness of hell is from scortatory love; and that the cleanness of heaven is from conjugial love.

(7) Likewise the uncleanness in the church; and the cleanness there.

(8) That scortatory love makes man more and more not man (*homo*), and not a man (*vir*); and that conjugial love makes man more and more man (*homo*), and more and more a man (*vir*).

(9) That there is a sphere of scortatory love and a sphere of conjugial love.

(10) That the sphere of scortatory love comes up out of hell; and that the sphere of conjugial love comes down from heaven.

(11) That in each world these two spheres meet each other but do not conjoin themselves.

(12) That between these two spheres there is an equilibrium, and that man is in this.

(13) That man is able to turn himself to whichever he pleases, but that in so far as he turns himself to the one he turns himself away from the other.

(14) That each sphere carries delights with it.

(15) That the delights of scortatory love begin from the flesh, and that they are of the flesh even in the spirit; but that the delights of conjugial love begin in the spirit, and that they are of the spirit even in the flesh.

(16) That the delights (*jucunditates*) of scortatory love are pleasures of insanity; and that the delights (*jucunditates*) of conjugial love are the delights (*delitiæ*) of wisdom.

The explanation of these now follows.

424. (1) *That the quality of scortatory love is not known unless the quality of conjugial love is known.* By scortatory love is meant the love of adultery which destroys conjugial love, as above in n. 423. That the quality of this scortatory love is not known unless the quality of conjugial love is known, there is no need to demonstrate, but only to illustrate by similar examples. For instance, who can know what is evil and false,

unless he knows what is good and true? Or who knows what is unchaste, dishonest, indecorous, and unbeautiful, unless he knows what is chaste, honest, decorous, and beautiful? Or who can discern insanity but one who is wise or knows what wisdom is? Or who can rightly perceive discordant, grating sounds but one who through learning and study has drunk in harmonious numbers? In like manner, who can perceive what the quality of adultery is unless he has perceived clearly what the quality of marriage is? Or who can present to the judgment the filthiness of the pleasures of scortatory love, unless he has previously presented to his own judgment the cleanness of conjugial love? Now, because I have completed the work on *The Delights of Wisdom pertaining to Conjugial Love*, from the intelligence thence acquired I am able to describe the pleasures of scortatory love.

425. (2) *That scortatory love is opposite to conjugial love.* There is nothing in the universe which has not its opposite; and opposites are not things having relation to each other, but are contraries. Relatives are between what is the greatest and least of the same thing; but contraries are in opposition over against them, and these are relative among themselves just as those are among themselves, and therefore the relations themselves also are opposites. That to all things and to everything there is an opposite is manifest from light, heat, the times in the world, from affections, from perceptions, sensations, and from many other things. The opposite of light is thick darkness; the opposite of heat is cold; the opposites of times in the world are day and night, summer and winter; the opposites of affections are joys and sorrows, and gladness and sadness; the opposites of perceptions are goods and truths and evils and falses; and the opposites of sensations are delightful and undelightful. From all this evidence then it must be concluded that conjugial love has its opposite. That this opposite is adultery every one can see if he will, from all the dictates of sound reason. Say if you can what else is its opposite. To this is added, that inasmuch as sound reason has been able to see this clearly of its own light, it has therefore established laws, which are called civil laws of justice, for the protection of marriages and against adulteries. To make it still more

obvious that they are opposites, I may refer to what I have frequently seen in the spiritual world. When those who in the natural world were adulterers from confirmation perceive the sphere of conjugial love flowing down out of heaven, they either instantly flee into caverns and hide themselves, or if they stand out against it they are excited to rage and become like furies. That it is so is because there all delightful and all undelightful things of the affections are perceived, sometimes as clearly as odor is perceived by the smell, for they have not a material body which absorbs such things. But that the opposition of scortatory love and conjugial love is unknown to many in the natural world is from the delights of the flesh, which in the extremes apparently emulate the delights of conjugial love; and they that are in delights alone know nothing of that opposition. And I can affirm that if you should tell them that everything has its opposite, and conclude that conjugial love has also, adulterers would reply that there is no such opposite to that love, for that scortatory love in no sense distinguishes itself from it. From which it is evident also, that one who does not know what the quality of conjugial love is does not know the quality of scortatory love. And besides that, the quality of conjugial love is not known from scortatory love, but the latter from the former. No one from evil knows good, but from good one knows evil; for evil is in thick darkness but good is in light.

426. (3) *That scortatory love is opposite to conjugial love, just as the natural man, regarded in himself, is opposite to the spiritual man.* That the natural man and the spiritual man are opposed to each other, even so that the one does not will what the other wills, yea, that they fight against each other, is known in the church, but has not as yet been explained. It shall therefore be told what distinguishes the spiritual and the natural, and excites the one against the other. It is the natural man into which every one is first introduced while he is growing up, which introduction is by knowledges and cognitions, and by the rational things of the understanding; but the spiritual man is that into which he is introduced by the love of performing uses, which love is also called charity. So far therefore as any one is in this love he is spiritual, but so far

as he is not in this love he is natural, even though he be of penetrating genius and of wise judgment. That this man which is called natural, apart from the spiritual, howsoever much it may elevate itself into rational light, yet dissolves itself in lusts, and is devoted to them, is made plain by its ruling spirit alone, in that it is destitute of charity; and he who is destitute of this, is loosed to all the wantonnesses of scortatory love. For which reason when he is told that this libidinous love is the opposite of chaste conjugial love, and he is asked to consult the light of his reason, he yet does not consult that light except in conjunction with the delight of the evil that is inherent in the natural man from nativity; whence he concludes that his reason does not see any thing contrary to the pleasant sensuous allurements of his body; after he has confirmed himself in these his reason is benumbed to all the sweets that are predicated of conjugial love. Nay, more, as was said above, he fights against and overcomes them, and as a victor after the defeat he destroys the camp of conjugial love within himself from outmosts to inmosts. This the natural man does out of his scortatory love. This is adduced in order that it may be known whence comes the opposition of these two loves. For, as has been shown many times before, conjugial love regarded in itself is spiritual love, and scortatory love viewed in itself is natural love.

427. (4) *That scortatory love is opposite to conjugial love just as the intermarriage of the evil and the false is opposite to the marriage of good and truth.* It has been shown above in its own chapter (n. 83–102) that the origin of conjugial love is from the marriage of good and truth. It follows from this that the origin of scortatory love is the intermarriage of evil and the false, and that thence they are opposite as evil is opposite to good and the falsity of evil to the truth of good. The delights of each love are what are thus opposite, for love is nothing without its delights. It does not at all appear that they are thus opposite. The reason why it does not appear is because in externals the delight of the evil love counterfeits the delight of the good love. But in internals the delight of the evil love consists of mere lusts of evil. The evil itself is a conglomerate mass or ball of them. But the delight of the

good love consists of innumerable affections of good. Good itself is as a bundle of these united together. This bundle and that ball are not felt by man except as one delight; and as in externals the delight of evil counterfeits the delight of good, as was said, therefore the delight of adultery is like the delight of marriage. But after death, when every one puts off externals, and the internals are laid bare, then it is manifest to the sense that the evil of adultery is a conglomeration of lusts of evil; and that the good of marriage is a bundle of affections of good; and thus that they are altogether opposite to each other.

428. As regards the intermarriage itself of the evil and the false, it is known that evil loves the false and wills that it shall be one with itself, and they also conjoin themselves; in like manner as good loves truth and wills that it may be one with it, and they also conjoin themselves. From which it appears that as the spiritual origin of marriage is the marriage of good and truth, so the spiritual origin of adultery is the intermarriage of the evil and the false. Hence it is that this intermarriage is meant by adulteries, scortations, and whoredoms in the spiritual sense of the Word, (see *Apocalypse Revealed*, n. 134). It is from this principle that he who is in evil and weds the false, and he who is in the false and takes evil into the companionship of his bed-chamber, from the joint covenant confirms adultery, and commits it so far as he dare and is able. He confirms it from evil by falsity and commits it from falsity by evil. And on the other hand, he too, who is in good and weds truth, or who is in truth and takes good with him into the companionship of his bed-chamber, confirms himself against adultery and in favor of marriage, and embraces a blessed conjugial life.

429. (5) *That scortatory love is therefore opposite to conjugial love just as hell is opposite to heaven.* All who are in hell are in the intermarriage of evil and the false; and all who are in heaven are in the marriage of good and truth. And as the intermarriage of evil and the false is likewise adultery, as has been shown above (n. 427, 428), hell also is adultery. Hence it is that all there are in the lust, the lasciviousness, and the shamelessness of scortatory love, and fly from and shudder at the chastities and modesties of conjugial love (see above n. 428). From these considerations it may be seen that these two

loves, scortatory and conjugial love, are opposite to each other as hell is to heaven and heaven to hell.

430. (6) *That the uncleanness of hell is from scortatory love; and that the cleanness of heaven is from conjugial love.* All hell reeks with uncleannesses, and the universal origin of them is shameless and obscene scortatory love. Into such things its delights are turned. Who could believe that in the spiritual world every delight of love is presented to the sight under a variety of appearances? to sensual perception under various odors? and to view under various forms of beasts and birds? The forms under which the lascivious delights of scortatory love are presented to view in hell are excrements and mire; the odors under which they are presented to the sensible perception there are stenches and noisome vapors; and the forms of beasts and birds under which they are there presented to view are swine, serpents, and birds called *Ochim* and *Tziim*. But the very opposite are the chaste delights of conjugial love in heaven. The appearances under which these are there presented to the sight are gardens and flowery fields; the odors under which they are presented to sensible perception are the aromas from fruits and the fragrant perfumes from flowers; and the forms of animals under which they are there presented to view are lambs and kids, turtle-doves and birds of paradise. The reason why the delights of love are turned into such and similar forms is that all things that come into existence in the spiritual world are correspondences. The internals of their mind are turned into them as they go forth and become external before the senses. It should be known, however, that there are innumerable varieties of unclean things into which the lewdnesses of scortations are turned as they go forth into their correspondences; and the varieties are according to the kinds and species of them, which may be seen in what follows, where adulteries and the degrees of them are treated of. But such unclean things do not go forth from the delights of the love of those who have repented, because they have been washed from them in the world.

431. (7) *Likewise the uncleanness in the church; and the cleanness there.* The reason is that the church is the Lord's kingdom on earth corresponding to His kingdom in the heav-

ens; and the Lord also conjoins them that they may make one. And He likewise distinguishes those who are there, just as He distinguishes heaven and hell, and distinguishes them according to their loves. Those that are in the immodest and obscene delights of scortatory love join to themselves their like from hell; but those who are in the pure and chaste delights of conjugial love are associated by the Lord with similar angels from heaven. These their angels, when in attendance on men they stand near confirmed and determined adulterers, perceive the stench spoken of above (n. 430) and withdraw a little.

On account of the correspondence of filthy loves with excrement and mire, it was commanded the sons of Israel:—

> That they should carry with them a paddle with which they should cover their excrement, lest Jehovah walking in the midst of their camp should see the nakedness of the thing and turn back (*Deut.* xxiii. 13, 14).

This was commanded because the camp of the sons of Israel represented the church, and those unclean things represented the lasciviousness of scortations; and by Jehovah God walking in the midst of their camp was signified His presence with the angels; that they should cover it, was because all those places in hell where crowds of such abide are covered and closed; and for that reason it is also said, "lest He see the nakedness of the thing." That all the places in hell are closed it has been given me to see; and also that when they were opened, which was when a new demon entered, a stench exhaled therefrom so foul that it infested my belly with a heavy oppression; and what is surprising, those foul odors are as delightful to them as excrements are to swine. From which it is plain how it is to be understood that what is unclean in the church is from scortatory love, and what is clean there is from conjugial love.

432. (8) *That scortatory love more and more makes man not man* (homo), *and a man not a man* (vir); *and that conjugial love makes man more and more man* (homo) *and more and more a man* (vir). Each and all things that have been shown to reason in light, in the First Part, On Love and the Delights of its Wisdom, illustrate and confirm that conjugial love makes man. For example: (1) That one who is in love truly conjugial becomes more and more spiritual, and the more spiritual

one is the more a man (*homo*) is he. (2) That he becomes more and more wise, and the more wise one becomes the more he is a man. (3) That with him the interiors of the mind are opened more and more, even until he sees or intuitively acknowledges the Lord, and the more one is in that sight, or that acknowledgment, the more is he a man. (4) That he becomes more and more moral and civil, because a spiritual soul is in his morality and citizenship, and the more one is morally civil the more he is a man. (5) That after death he also becomes an angel of heaven, and an angel is a man in essence and in form, and true humanity shines forth also in his face, from his speech, and from his deportment. From these considerations it is evident that conjugial love makes man more and more a man. That with adulterers the contrary is the case, follows conclusively from the very opposition of adultery and marriage, which has been and is being treated of in this chapter. For example: (1) That they are not spiritual but in the lowest degree natural, and the natural man apart from the spiritual is man only as to his understanding and not as to the will. This he immerses in the body, and in the lusts of the flesh, and at those times the understanding too accompanies it. That he is but half a man he himself can see, from the reason of his own understanding if he elevates it. (2) That adulterers are not wise except in speech and gestures, and when in company with those eminent in dignity, renowned by their erudition, and men of good morals. But it will be shown in the chapter on adulteries that alone, with themselves, they are insane, making light of the divine and holy things of the church, and defiling the moralities of life with things immodest and unchaste. Does any one not see that such gesticulators are only men as to outward form, and as to the inward form not men? (3) That adulterers become more and more not men my own experience has served to confirm manifestly, from seeing them in hell—for they are demons there, whose faces when seen in the light of heaven, are as it were pustules, their bodies humped, their voices rough, and their manner simulated. "It should be understood however, that purposed and confirmed adulterers are such but not unpremeditated adulterers. For there are four kinds of adultery, of which in the chapter on adulteries and

their degrees. Adulterers of purpose are such from the lust of the will; adulterers by confirmation are such by persuasion of the understanding; adulterers from premeditation are such from the allurements of the senses; and unpremeditated adulterers are such as have not the faculty or the freedom of consulting the understanding. The two former kinds of adulterers are those that become more and more not men; but the two latter kinds become men just in the degree that they recede from those errors and afterwards become wise."

433. The things adduced in the preceding Part, On Conjugial Love and its Delights, also confirm the truth that conjugial love makes a man (*homo*) more a man (*vir*). They are: (1) That the faculty and virtue called virile accompany wisdom, just in proportion as this is animated by the spiritual things of the church, and that thence they inhere in conjugial love; and that wisdom opens the current of this love from its fountain in the soul, and thus invigorates the intellectual life, which is the masculine life itself, and blesses it also with perennity. (2) That thence it is, according to the words of their own mouth in the Relation, n. 355, 356, that the angels of heaven are in this virile virtue to eternity; and I have heard from their own lips (see Relations, n. 75, 76), that the most ancient people in their ages, the Golden and the Silver Ages, were in enduring efficacy, because they loved the blandishments of their wives and shuddered at the blandishments of harlots. It has been told me from heaven that this spiritual sufficiency is even in the natural, and will not be wanting at this day to those who come to the Lord and abominate adulteries as infernal.

But the contrary befalls purposed and confirmed adulterers, of whom just above, n. 432. It is known, though not much proclaimed, that with them the faculty and virtue which is called manly become enfeebled even to none; and after that also begins coldness towards the sex; and then follows disdain which leads to loathing. That those adulterers are such in hell I have heard from sirens—who are obsolete lusts of venery—and also from brothels there at a distance.

From these considerations it is clear that scortatory love makes a man more and more not man (*homo*), and not a man

(*vir*), and that conjugial love makes man more and more man (*homo*), and more and more a man (*vir*).

434. (9) *That there is a sphere of scortatory love and a sphere of conjugial love.* What is meant by spheres, and that they are manifold, and that those which are of love and wisdom proceed from the Lord and descend through the angelic heavens into the world and pervade it, even to its very ultimates, has been shown above in n. 222–225; and in n. 386–397. That there is not a thing in the universe which has not its opposite, may be seen above at n. 425; from which it follows that because there is a sphere of conjugial love there is also a sphere opposite to it which is called the sphere of scortatory love.

For those spheres are opposite to each other just as the love of adultery is opposite to the love of marriage, which opposition has been treated of in the preceding parts of this chapter.

435. (10) *That the sphere of scortatory love comes up out of hell; and that the sphere of conjugial love comes down from heaven.* That the sphere of conjugial love comes down from heaven is shown in the places cited just above in n. 434; but that the sphere of scortatory love comes up out of hell is because this love is from there, n. 429. That sphere comes up thence from the unclean things into which the delights of adultery are turned of those there who are of each sex; concerning which see above, n. 430, 431.

436. (11) *That in each world these two spheres meet each other but do not conjoin themselves.* By each world is meant the spiritual world and the natural world. In the spiritual world these spheres meet each other in the world of spirits, because this is intermediate between heaven and hell; but in the natural world they meet each other on the rational plane with man, which also is intermediate between heaven and hell; for into this plane the marriage of good and truth inflows from above and the marriage of evil and the false inflows into it from beneath. This flows in through the world, but the former through heaven. Hence it is that the human rational can turn itself to either side it pleases, and receive the influx; if it turns to good it receives the influx from above, and then the rational of the man is formed more and more to the reception of heaven; but if it turns to evil it receives the influx from beneath, and

his rational is then formed more and more to the reception of hell. That those two spheres do not conjoin themselves is because they are opposites; and an opposite acts upon an opposite no otherwise than as enemies, one of which, inflamed with internecine hatred furiously attacks the other, although that other is in no hatred but only in zeal for self-protection. From this it is clear why the two spheres only meet each other, but do not conjoin themselves. The middle interval that they form between them is on the one side from evil not of falsity and from falsity not of evil; and on the other side from good not of truth and from truth not of good, which two may indeed come in contact with each other but cannot conjoin themselves.

437. (12) *That between these two spheres there is an equilibrium, and that man is in this.* The equilibrium between them is a spiritual equilibrium for it is between good and evil; from this equilibrium man has free-will. In this, and by means of this, man thinks and wills, and thence speaks and acts, as if from himself. His rational consists in the option and choice whether he will receive good, or will receive evil, and so whether he will rationally, from freedom dispose himself towards conjugial love, or will rationally, from freedom dispose himself towards scortatory love. If to this, he turns the hinder part of his head and his back to the Lord; if to the other, he turns the forehead and breast to the Lord. If he turns to the Lord, his rationality and liberty are led by Him; but if backwards from the Lord, his rationality and liberty are led by hell.

438. (13) *That man is able to turn himself to whichever sphere he pleases, but that in so far as he turns himself to the one, he turns himself away from the other.* Man was created to do what he does from freedom according to reason, and just as if from himself. Without these two he would not be man but a beast; for he would not receive anything in-flowing to him out of heaven and appropriate it to himself as his own, and therefore nothing of eternal life could be incribed upon him. For in order to be his own it must be incribed upon him as his. And because there is no freedom in one direction unless there is the like in the other also, just as there is no weighing, unless the scales by virtue of equilibrium can incline either way, so with man, unless he has freedom to turn also to

evil, thus from right to left and from left to right, alike to the infernal sphere which is the sphere of adultery, as to the heavenly sphere which is that of marriage.

439. (14) *That each sphere carries delights with it.* That is to say that both the sphere of scortatory love which ascends from hell and the sphere of conjugial love which comes down from heaven, affect the man receiving it with delights. The reason is that the ultimate plane, in which the delights of each love terminate, and where they fill and complete themselves, and which presents them in their sense, is the same. Hence it is that scortatory caresses and conjugial caresses are perceived alike in the extremes although utterly unlike in the internals. That they are thence unlike also in the extremes is not judged from a sense of the difference; for the unlikenesses from these differences are not felt in the extremes by others than those who are in love truly conjugial, because evil is recognized from good and not good from evil, just as a sweet odor is not perceived by the nostrils while a foul stench clings to them. I have heard from the angels that they distinguish the lascivious from the non-lascivious in the extremes just as one distinguishes the flame of dung, or of burning horn, by their offensive smell, from a fire of spice or of burning cinnamon-wood by their fragrant odor; and that this is from the difference of the internal delights which enter into the externals and compose them.

440. (15) *That the delights of scortatory love begin from the flesh, and that they are of the flesh even in the spirit; but that the delights of conjugial love begin in the spirit, and that they are of the spirit even in the flesh.* That the delights of scortatory love begin from the flesh, is because the burning heats of the flesh are their beginning; that they infect the spirit, and even in the spirit are of the flesh, is because the flesh does not feel, but the spirit feels in the flesh, the things that take place in it. It is the same with this sense as with the others; as that the eye does not see and distinguish the various things in objects but the spirit; nor does the ear hear and distinguish the harmonies of the modulations in song, and the concords of the articulations of sounds in speech, but the spirit. And the spirit feels everything according to its elevation into wisdom. A spirit that is not elevated above the sensuals of the body, and

so clings to them, does not feel any other delights than those that flow in from the flesh and from the world through the bodily senses. These it seizes, with these it is delighted and makes them its own. Now, as the beginnings of scortatory love are only the burning heat and prurient itchings of the flesh, it is plain that in the spirit they are filthy enticements, which as they ascend and descend, and go back and forth, thus excite and inflame. In general the cupidities of the flesh regarded in themselves are nothing else than conglomerated lusts of the evil and the false. Hence this truth in the church, that the flesh lusteth against the spirit, that is, against the spiritual man. It therefore follows that the delights of the flesh, as to the delights of scortatory love, are nothing but effervescences of lust which in the spirit become the bubblings up of immodesties.

441. But the delights of conjugial love have nothing in common with the foul delights of scortatory love. These do indeed inhere in the flesh of every man (*homo*); but in proportion as the spirit of a man is elevated above the sensuals of the body, and it looks down from a height upon their appearances and fallacies, these are separated and removed. He likewise then perceives the carnal delights, first as apparent and fallacious delights; afterwards as lustful and lascivious, which ought to be shunned; and gradually as pernicious and hurtful to the soul; and finally senses them as undelightful, filthy, and nauseating. And in the degree that he thus perceives and senses these delights, in the same degree he perceives the delights of conjugial love as harmless and chaste; and finally as delicious and blessed. The delights of conjugial love become also delights of the spirit in the flesh, because after the delights of scortatory love are removed, as was said just above, the spirit being released from them enters chaste into the body and fills the breasts, and from the breasts also the ultimates of that love in the body with the delights of its own blessedness. Thence afterwards the spirit acts with these, and these with the spirit, in full communion.

442. (16) *That the delights* (jucundidates) *of scortatory love are pleasures of insanity; and that the delights* (jucundidates) *of conjugial love are the delights* (delitiæ) *of wisdom.* The delights of scortatory love are pleasures of insanity,

because none others than natural men are in that love, and the natural man is insane in spiritual things; for he is against them, and therefore embraces only natural, sensual, and corporeal delights. It is said the delights are natural, sensual, and corporeal, because the natural is distinguished into three degrees. The natural in the highest degree are those who from rational sight see the insanities, and yet are carried away by the delights of them, as boats by the current of a stream; in a lower degree are the natural who only see and judge by the senses of the body, and spurn and reject, as trifles, things rational that are contrary to appearances and fallacies; in the lowest degree are the natural who without judgment are carried away by the alluring heats of their body. It is these who are called corporeal-natural; the former sensual-natural; but the first, natural. Scortatory love with them, its insanities and pleasures, are of like degree.

443. The delights of conjugial love are the delights (*delitiæ*) of wisdom, because none others than spiritual men are in that love, and the spiritual man is in wisdom, and therefore embraces no delights but such as accord with spiritual wisdom. Of what quality the delights of scortatory love are, and of what quality are those of conjugial love, may be illustrated by comparison with houses. The delights of scortatory love may be compared to a house whose walls have a reddish glow outwardly, like a sea shell, or like the specular stones of spurious golden color called selenites, while in the apartments within the walls are filth and rubbish of every kind. But the delights of conjugial love may be likened to a house whose walls are radiant as from pure gold, and the rooms within resplendent, filled as with jewel-boxes with many precious stones.

444. To this shall be added the following Relation:—

After I had brought to a close my meditations on conjugial love, and had begun the meditations on scortatory love, two angels suddenly stood by me and said, "We perceived and understood what you meditated before, but the things on which you are now meditating pass away and we do not perceive them. Let these alone, for they are of no account."

But I answered, "This love on which I am now meditating is not of no account, for it exists."

And they said, "How can there be a love that is not from creation? Is not conjugial love from creation? Is not this love between two who can become one? How can there be a love which divides and separates? Can any young man love any other virgin than one who loves in return? Must not the love of one cognize and acknowledge the love of the other, and conjoin themselves of themselves when they meet? Who can love a non-love? Is not conjugial love alone mutual and reciprocal? If not reciprocal does it not rebound and become nothing?"

On hearing this I asked the two angels from what society in heaven they came. They said, "We are from the heaven of innocence. We came as infants into this heavenly world and were reared under the auspices of the Lord. And when I became a young man, and my wife who is with me here became a marriageable girl, we were affianced and bethrothed, and joined at the first omens.* And because we have not known of any other love than true nuptial and conjugial love, when the ideas of your thought about a strange love entirely opposite to our love were communicated to us we did not comprehend it at all. We have therefore come down to ask of you the reason why you are meditating upon things that cannot be perceived. Tell us then how there can be a love which is not only not from creation, but is actually against creation. We regard opposites to creation as objects that have no reality."

As he said this I was gladdened in heart that it was granted me to speak with angels of such innocence that they did not know in the least what scortation is. I therefore opened my mouth and taught them, saying:

"Do you not know that there is good and evil? and that good and not evil is from creation? And yet evil viewed in itself is not nothing, although it is nothing of good. Good is from creation, and also good in the greatest degree and in the least degree; and when this least becomes none on the other side evil springs up. There is therefore no relation nor progression of good to evil; but a relation and progression of good to greater and less good, and of evil to greater and to less evil; for in every and in all things they are opposites. And good and evil being opposites, there is an intermediate, and in that

* The first desire of marriage. See note to page 492.

is equilibrium, in which evil acts against good; but because it does not prevail it abides in the endeavor. Every man is brought up in this equilibrium, which, as it is between good and evil, or what is the same between heaven and hell, is a spiritual equilibrium, which produces freedom with those who are in it. From this equilibrium the Lord draws all to Himself, and the man who from freedom follows, is led out from evil into good and thus into heaven. So it is with love, especially with conjugial love and with scortatory love. This love is evil and that is good. Every man who hears the Lord's voice and from freedom follows is introduced by the Lord into conjugial love, and into all its delights and satisfactions; but he who does not hear and does not follow introduces himself into scortatory love, and at first into its delights, but afterwards into what is undelightful and finally into its miseries."

When I had said this the two angels asked:

"How could evil come into existence when from creation nothing but good had existed? That anything may come into existence it must have its origin. Good could not be the origin of evil, because evil is nothing of good for it is privative and destructive of good. And yet as it exists and is felt it is not nothing but is something. Say, then, whence comes this something after nothing."

To this I replied, "This arcanum cannot be unfolded unless it be known that no one is good but God only, and that there is not anything good which in itself is good except from God. He therefore who looks to God, and wills to be led by God, is in good; but he who turns himself away from God and wills to be led of himself is not in good, for the good that he does is either for himself or for the sake of the world; thus it is either meritorious, or is simulated, or hypocritical. Whence it is plain that man himself is the origin of evil. Not that this origin was inherent in man from creation, but that by turning away from God he imposed it upon himself. That origin of evil was not in Adam and his wife, but when the serpent said:—

In the day that ye eat of the tree of knowledge of good and evil, ye shall be as God (*Gen.* iii. 5);

and because they then turned away from God and turned to themselves as to a god, they made in themselves the origin

of evil. 'To eat of that tree' signified to believe that he knows good and evil and has wisdom of himself, and not from God."

But the two angels then asked, "How could man turn himself away from God and turn to himself, when yet man can will, think, and therefore do nothing except from God? Why did God permit this?"

I replied, "Man was so created that all that he wills, thinks, and does appears to him just as if in himself and thus of himself. Without this appearance man would not be man, for he could not receive, retain, and as it were appropriate to himself anything of good and truth, or of love and wisdom. Whence it follows that without this, as it were living appearance, man would have no conjunction with God, and therefore no eternal life. But if from this appearance he induces on himself the belief that he does will, think, and therefore do good of himself, and not from the Lord, although it is in all appearance as if of himself, he then turns good into evil within him, and thus makes in himself the origin of evil. This was the sin of Adam. But I will open this subject somewhat more clearly. The Lord looks at every one in the frontal part of his head, and this look passes through into the hinder part of his head; beneath the frontal part is the cerebrum and beneath the hinder part is the cerebellum. This is dedicated to love and its goods and that to wisdom and its truths. He therefore who looks with the face to the Lord receives wisdom from Him, and through wisdom love; but he who looks backwards from the Lord receives love and not wisdom, and love without wisdom is love from man and not from the Lord. And this love, because it conjoins itself with falsities, does not acknowledge God, but itself as a god; and this it tacitly confirms by the faculty of understanding and of becoming wise, as if of himself which is implanted in him from creation. This love therefore is the origin of evil. That this is so can be shown to the eye. I will call thither some evil spirit who turns himself away from God, and will speak to him from behind, or into the back part of his head, and you will see that the things said will be turned into their opposites." And I called such a one. He presented himself and I spoke to him from behind, saying:

"Do you know anything about hell, about damnation, and about the torment there?" And presently when he had turned towards me I asked, "What did you hear?" He answered, "I heard this: 'Do you know anything about heaven, about salvation, and the happiness there?'" And afterwards when these words were spoken to him behind his back he said that he heard the former. Then it was said to him from behind his back, "Do you know that they who are in hell are insane from falsities?" And being asked by me concerning this, what he heard, he said, "I heard 'Do you know that they who are in heaven are wise from truths?'" And when these words were spoken from behind his back he said that he heard, "Do you know that they who are in hell are insane from falsities?" And so on. "From which it was very manifest that when the mind turns itself away from the Lord it turns to itself, and then perceives opposites. This is the reason why in this spiritual world, as you know, one may not stand behind another and speak to him; for thus a love is inspired into him which his own intelligence favors and obeys, on account of its delight, but which, because it is from man and not from God, is a love of evil or a love of falsity. Besides this I will tell you of another similar thing, namely, that several times I have heard goods and truths let down from heaven into hell, and that in the descent they were gradually turned into their opposites, the good into evil, and the truth into falsity. The cause of this fact is undoubtedly the same, that all who are in hell turn themselves away from the Lord."

Having heard these things the two angels thanked me, and said, "As you are now meditating and writing upon a love which is opposite to our conjugial love, and the opposite to that love saddens our minds, we will take our leave."

And when they said, "Peace be to you," I begged them not to tell anything about this love to their brethren and sisters in heaven, because it would hurt their innocence.

I can affirm for a certainty that those who die in infancy grow up in heaven, and when they attain the stature of young men in the world at eighteen, and girls at fifteen years, they remain at that age; and that then marriages are provided for them by the Lord. Also that, both before marriage and after it, they are entirely ignorant of what scortation is, or that it is possible.

CONCERNING FORNICATION.

444². By fornication is meant the lust of a youth or man with a woman, a harlot, before marriage. But lust with a woman not a harlot, that is with a virgin, or with the wife of another, is not fornication; but this with a virgin is debauchery; and with the wife of another it is adultery. How these two differ from fornication cannot be seen by any rational man unless he clearly sees the love of the sex in its degrees and diversities, its chaste things on the one hand and its unchaste on the other; and on either hand divides and thus distinguishes it into genera and into species. Otherwise the distinction between the more and less chaste, and between the more and the less unchaste, cannot stand forth clearly in the idea of any one; and without these distinctions all relation and with it all perspicacity in matters of judgment perishes, and the understanding is involved in such obscurity that it does not know how to distinguish fornication from adultery, and still less the mild from the grievous kinds of fornication and likewise of adultery. It thus mixes the evils, and of diverse evils makes one pottage, and of different goods one paste. In order, therefore, that the love of the sex may be known distinctly, as to that part in which it inclines and progresses towards the scortatory love which is entirely opposite to conjugial love, it is expedient to examine the beginning of it which is fornication. This shall be done in the following order:—

(1) That fornication is of the love of the sex.

(2) That this love has its beginning when a youth begins to think and act from his own understanding, and the voice of his speech begins to become masculine.

(3) That fornication is of the natural man.

(4) That fornication is lust, but not the lust of adultery.

(5) That with some men the love of sex cannot without harm be totally withheld from going forth into fornication.

(6) That for this reason in populous cities brothels are tolerated.

(7) That the lust of fornication is light in so far as it looks to conjugial love, and prefers it.

(8) That the lust for fornication is grievous in the degree that it looks to adultery.

(9) That the lust of fornicating is grievous as it inclines towards a desire of varieties, and towards a desire of defloration.

(10) That the sphere of the lust of fornicating, as it in its beginning, is intermediate between the sphere of scortatory love and the sphere of conjugial love and makes the equilibrium.

(11) That care should be taken lest by immoderate and inordinate fornications conjugial love should be destroyed.

(12) Inasmuch as the conjugial of one man with one wife is the precious treasure of human life, and the repository of the Christian religion.

(13) That with those who for various causes cannot yet enter into marriage, and on account of salacity cannot control their lusts, it is possible that this conjugial may be preserved if the wandering love of the sex be confined to one mistress.

(14) That pellicacy is to be preferred to wandering lust, if only it be not entered into with more than one; and not with a virgin or unravished woman; nor with a married woman; and if it be kept apart from conjugial love.

The explication of these subjects now follows.

445. (1) *That fornication is of the love of the sex.* It is said fornication is of the love of the sex because fornication is not the love of the sex, but is from it. The love of the sex is as a fountain from which both conjugial love and scortatory love can be derived; and they can be derived through fornication and also without it. For the love of the sex is in every man, and it either puts itself forth or does not put itself forth; if it puts itself forth before marriage with a woman that is a harlot it is called fornication; if not until with a wife it is called marriage; if after marriage with another woman it is called adultery. Therefore, as it is said, the love of the sex is a fountain from which may issue either love that is chaste or love that is unchaste. And with what caution and prudence chaste conjugial love can come forth through fornication; and from what imprudence unchaste or scortatory love comes forth through it will be shown in what follows. Who can come to

the conclusion that one who has indulged in fornication might not be more chaste in marriage?

446. (2) *That the love of the sex, from which is fornication, has its beginning when a youth begins to think and act from his own understanding, and the voice of his speech begins to become masculine.* This is adduced to the end that the rise of the love of sex and thence of fornication may be known, that it is when the understanding begins of itself to become rational, or begins of its own reason to look and provide such things as are of emolument and of use, whereto what is in the memory, from parents and masters, then serves as a plane. At that time a change in the mind takes place. Before, he only thought from things carried in the memory, meditating upon and obeying them; afterwards, from reasoning upon them; and then, love leading, he disposes the things seated in his memory into a new order, and conformably to this order begins his own life, and successively more and more thinks according to his own reason, and wills from his own freedom. That the love of the sex follows this beginning of his own understanding, and progresses according to the vigor of it, is known; an indication that this love ascends as the understanding ascends and descends as that descends. By ascends is meant into wisdom; and by descends is meant into insanity. And it is wisdom to restrain the love of the sex; and insanity to let it loose. If it is let forth into fornication, which is a beginning of its activity, then, from principles of honor and of morality implanted in the memory and thence in the reason, and to be implanted afterwards in reason and thence in the memory, it ought to be moderated. The reason why, together with the beginning of his own understanding, the voice also begins to become masculine is, that the understanding thinks and through the thought speaks, an indication that the understanding makes the man (*vir*), and also makes his masculine; consequently, that in so far as his understanding is elevated he thus becomes a man-man (*homo vir*) and also a masculine man (*vir*). (See above at n. 433, 434.)

447. (3) *That fornication is of the natural man,* in like manner as is the love of the sex, which if it becomes active before marriage is called fornication. Every man is born corpo-

real, becomes sensual, then natural, and successively rational; and if he does not then stop he becomes spiritual. The reason why he progresses thus is in order that planes may be formed upon which the higher degrees may rest, as a palace upon its foundations. The ultimate plane with the things built upon it may also be likened to ground prepared, in which noble seed may be planted. As regards the love of the sex in particular, it also is first corporeal for it begins from the flesh; then it becomes sensual, for the five senses are delighted from its common principle; after that it becomes natural, quite like the same love with animals, for it is the wandering love of the sex. But as man is born so that he may become spiritual the love afterwards becomes rational-natural; and from rational-natural, spiritual; and at last spiritual-natural. And then the love, made spiritual, flows in and acts upon the rational love; and through that upon the sensual love; and through that finally upon the love in the body and the flesh. And as this is its ultimate plane, it acts in this plane spiritually, and at the same time rationally and sensually. And it does thus successively flow in and act while the man is in meditation upon it, but simultaneously when he is in the ultimate. Fornication is of the natural man, because it comes forth proximately from the natural love of the sex; and it can be rational-natural but not spiritual, for the love of the sex cannot become spiritual until it becomes conjugial love; and from natural the love of the sex becomes spiritual when man recedes from wandering lust and devotes himself to one, to whose soul he unites his own soul.

448. (4) *That fornication is lust, but not the lust of adultery.* That fornication is lust is from these causes; (1) That it comes from the natural man, and in all that comes from that man there is concupiscence and lust; for the natural man is nothing but an abode and receptacle of concupiscences and lusts, since all the propensities to evil inherited from parents reside there. (2) Because the fornicator looks vagrantly and promiscuously towards the sex, and not yet to one of the sex, and so long as he is in that state lust incites him to the doing of what he does; but in proportion as he looks to one, and loves to conjoin his life with her life, concupiscence becomes chaste affection, and lust becomes human love.

449. That the lust of fornication is not the lust of adultery any one can see from common perception. What law, or what judge, imputes to a fornicator the same criminality as to an adulterer? The reason whence this is seen by common perception is, that fornication is not opposite to conjugial love, as adultery is. In fornication conjugial love may lie concealed within, as the spiritual may be within the natural; yea, the spiritual is in fact actually evolved out of the natural; and when the spiritual has been evolved, then the natural compasses it about as bark does the wood, and as the sheath the sword, and also serves the spiritual for protection against violence. It is evident from these considerations that the natural love which is towards the sex precedes spiritual love, which is towards one of the sex; but if fornication goes forth from the natural love of the sex, it can also be wiped away, if only conjugial love be regarded, wished for, and sought as the chief good.

It is entirely otherwise with the libidinous and obscene love of adultery, which is opposite to conjugial love and the destroyer of it, as has been shown in the preceding chapter, On the Opposition of Scortatory Love and Conjugial Love. If therefore an adulterer of purpose or from confirmation for various reasons enters the conjugial bed, the case is inverted; concealed within lies the natural, with its obscenities, while without a spiritual appearance veils it over. From which reason may see that the lust of limited fornication, in comparison with the lust of adultery, is as the first warmth to the cold of midwinter in the northern regions.

450. (5) *That with some men the love of the sex cannot without harm be totally restrained from going forth into fornication.* There is no need to recount the injuries which excessive restraint of the love of the sex may cause and effect with those who from superabundance suffer from intense venereal excitement. Hence are the origins with them of certain diseases of the body and disorders of the mind, to say nothing of unknown evils not to be named. It is different with those whose love of the sex is so scanty that they are able to resist the urgings of its lust. Equally so with those who at the age of early manhood, thus at the first favorable opportunity, are

free, without the loss of worldly fortune, to introduce themselves to a legitimate partnership of the bed. As it is so in heaven with infants when they are grown to conjugial age, it is unknown there what fornication is. But on earth the case is not the same in places where marriages cannot be contracted until after the time of early manhood is past; which is so with many in governments where offices are obtained, and the means for supporting a house and family are acquired by long service, and then first can a worthy wife be sought.

451. (6) *That therefore in populous cities brothels are tolerated.* This fact is adduced in confirmation of the preceding article. It is known that they are tolerated by kings, magistrates, and hence by judges, inspectors, and by the people, in London, Amsterdam, Paris, Vienna, Venice, Naples, and also in Rome, and many other places. Among the reasons for which they are tolerated are those that are mentioned above.

452. (7) *That fornication is light in so far as it looks to conjugial love and prefers it.* There are degrees of the quality of evil as there are degrees of the quality of good. And therefore every evil is lighter and more grievous, just as every good is better and best. It is similar with fornication, which, because it is lust, and of the natural man not yet purified, is an evil. But as every man can be purified, therefore, in proportion as he advances towards a purified state that evil becomes a lighter evil, for to that degree it is wiped away; and thus so far as fornication approaches towards conjugial love which is the love of the sex purified. That the evil of fornication is more grievous in proportion as it approaches the love of adultery will be shown in the following article. That fornication is light so far as it looks to conjugial love, is because man is then looking from the unchaste state in which he is to a chaste state, and in so far as he prefers this he is really in it as to his understanding; and in so far as he not only prefers it but also loves it more, to that degree he is in it also as to his will, thus as to his internal man. And then fornication, if nevertheless he continues in it, is to him a necessity for reasons that he has explored.

There are two reasons which make fornication light with those who prefer the conjugial state and love it more. The first is, that with them conjugial life is the purpose, intention,

or end. The other is, that they separate evil from good with themselves. As regards the *first*, that with them conjugial life is the purpose, intention, or end; it is because a man is such a man as he is in his purpose, intention, or end; and such also he is before the Lord and before the angels, yea, and so he is also regarded by wise men in the world. For the intention is the soul of all actions, and causes inculpation and exculpation in the world, and imputation after death. As to the *second* reason, that they who prefer conjugial love to the lust of fornication separate evil from good, and thus the unchaste from the chaste; those who separate these two in perception and in intention, before they are in the good or the chaste, are also separated and purified from the evil of this lust when they come into the conjugial state. It will be seen in the article now following that this does not come to pass with those who in fornication look towards adultery.

453. (8) *That the lust of fornicating is grievous in the degree that it looks towards adultery.* They all look to adultery in their lust of fornication who do not believe adulteries to be sins, and who think of marriages in a similar way as of adulteries, with the difference only of what is licit and what is illicit. These also make of all evils one evil and mix them together, as filth with edible food in one dish, or as refuse with wine in one cup, and thus eat and drink. The like do they with the love of the sex, with fornication, with pellicacy, with adultery, the milder, the more grievous, and the most grievous, yea, with debauchery or defloration. Add to this, that they not only mix all these together, but even mix them in with marriages, and defile them with the same notion. But to those who do not even distinguish between the latter and the former, after roving intercourse with the sex there comes cold, disdain, and loathing, first for the married partner, then for others, and finally for the sex. It is self-evident that with them there is no purpose, intention, or end of what is good or chaste, that they may be exculpated; nor any separation of evil from good, or of what is unchaste from what is chaste, that they may be purified, as there is with those who from fornication look to conjugial love and prefer it, of whom in the preceding article, n. 452.

These things it is permitted to confirm by this new information from heaven: I have met with several who in the world had lived like others in externals, clothing themselves splendidly, faring sumptuously, trafficking with advantage as others did, seeing theatrical entertainments, jesting about love affairs as if from lust, and other like things, and yet to some the angels imputed these things as evils of sin and to some not as evils; and these they pronounced guiltless, but the others guilty. To the question why they did so, when yet they had done like things, they answered that they view every one according to his purpose, intention, or end, and according to this they distinguish them; and therefore those whom the end excuses or condemns they excuse or condemn, for all in heaven have an end of good, and all in hell have an end of evil; and that this and nothing else is meant by the Lord's words:—

Judge not that ye be not condemned (*Matt.* vii. 1).

454. (9) *That the lust of fornicating is more grievous as it inclines towards a desire of varieties, and towards a desire of defloration.* The reason is that these two are accessories of adultery, and thus aggravate it. For there are mild, grievous, and more grievous adulteries; and they are adjudged in each case according to their opposition to conjugial love and hence their destructiveness of it. That the desire of varieties and the desire of deflorations, confirmed by acts, lay waste conjugial love, and sink it as in the depths of the sea, will be seen in the chapters concerning them which are to follow.

455. (10) *That the sphere of the lust of fornicating, as it is in its beginning, is intermediate between the sphere of scortatory love and the sphere of conjugial love, and makes the equilibrium.* The two spheres, of scortatory love and of conjugial love, have been treated of in a preceding chapter. And it was shown that the sphere of scortatory love comes up out of hell, and the sphere of conjugial love descends from heaven (n. 435); that in each world the two spheres meet, but do not conjoin themselves (n. 436); that between these two spheres there is an equilibrium, and man is in it (n. 437); that a man can turn himself to which sphere he pleases, but in so far as he turns himself to the one, he turns from the other (n. 438); what is

meant by spheres (434, and the places there cited). That the sphere of the lust of fornicating is intermediate between those two spheres, and makes the equilibrium, is from the fact that while one is in that state he is able to turn himself to the sphere of conjugial love, that is to that love, and also to the sphere of the love of adultery, which is to that love. But if he turns to conjugial love he turns himself toward heaven; if to the love of adultery he turns himself towards hell, each is at the free determination, pleasure, and will of the man, because he has the ability to act freely according to reason, and not from instinct; that is, that he may be a man, and appropriate influx to himself, and not a beast which appropriates nothing of it to himself. It is said, the lust of fornication as it is in its beginning, because then it is in an intermediate state. Who does not know that whatever man does at the beginning is from concupiscence, because from the natural man? And who does not know that this concupiscence is not imputed to him while from natural he is becoming spiritual? It is similar with the lust of fornication while the man's love is becoming conjugial love.

456. (11) *That care ought to be taken lest by immoderate and inordinate fornications conjugial love should be destroyed.* By immoderate and inordinate fornications by which conjugial love is destroyed, are meant fornications whereby not only the powers are enervated, but all the dainties of conjugial love are taken away. For from an unbridled indulgence of them arise not only weaknesses and consequent want, but also foulness and immodesties, in consequent of which conjugial love in its cleanness and chastity cannot be perceived and felt, and thus neither in its sweetness nor in the delightfulness of its flower, to say nothing of the injuries to body and mind, and of the forbidden allurements which not only despoil conjugial love of its blessed enjoyments, but even take it away and turn it into cold and thus into disdain. Such fornications are wild excesses by which conjugial sports are turned into tragical scenes. For immoderate and inordinate fornications are as flaming fires that spring up from the ultimates and consume the body, parch its fibers, defile the blood, and vitiate the rationals of the mind; for they burst forth as a flame from the

foundation into a house and burn up the whole. Care ought to be taken by parents that this may not be, because a youth growing up, greatly excited by lust, cannot yet from reason put the curb upon himself.

457. (12) *Inasmuch as the conjugial of one man with one wife is the precious treasure of human life, and the repository of the Christian religion.* These are the two things which have been shown, universally and particularly, in the whole of the preceding part, On Conjugial Love and the Delights of its Wisdom. It is the precious treasure of human life because the quality of a man's life is such as is the quality of this love in him, for this makes the inmost of his life, for it is the life of wisdom cohabiting with its love, and of love cohabiting with its wisdom, and is therefore the life of the delights of both. In a word, man is a living soul through this love. Hence it is that the conjugial love of one man with one wife is called the precious treasure of human life. This is confirmed by the following considerations presented above: That with one wife there is friendship truly conjugial, confidence, and potency, because there is a union of minds (n. 333, 334): That in and from this union are the celestial beatitudes, the spiritual satisfactions, and from these the natural delights, which have been provided from the beginning for those who are in love truly conjugial (n. 335): That it is the fundamental love of all celestial, spiritual, and thence of all natural loves; and that into this love are brought together all joys and all gladnesses, from the first to the last (n. 65–69): And in *The Delights of Wisdom pertaining to Conjugial Love*, which forms the first part of this work, it has been fully shown that regarding it in its origin, it is the sport of wisdom and love.

458. Conjugial love is the repository of the Christian religion because that religion makes one and dwells together with this love. For, it has been shown that no others can come into this love, and be in it, but those who approach the Lord and do the truths of His church and its goods (n. 70, 71): That this love is from the Lord only, and for that reason is with those who are of the Christian religion (n. 131, 335, 336): That this love is according to the state of the church, because it is according to the state of wisdom with man (n. 130). That

these things are so, is confirmed in the entire chapter, On its Correspondence with the Marriage of the Lord and the Church (n. 116–131); and in the chapter, On the Origin of this Love from the Marriage of Good and Truth (n. 83–102).

459. (13) *That with those who for various causes cannot yet enter into marriage, and on account of salacity cannot control their lusts, it is possible that this conjugial may be preserved if the love of the sex be confined to one mistress.* That immoderate and inordinate lust cannot be restrained by those who are salacious, reason sees and experience teaches. In order then that the immoderation and inordinacy may be curbed, and be brought to something moderate and ordinate, with those who labor under a raging heat and cannot for many reasons hasten and anticipate marriage, there seems no other refuge and as it were asylum than to take a mistress, called in French a *maitresse.* It is known, that in kingdoms where there are government regulations, matrimonies cannot be contracted by many until after the period of early manhood is passed, because employment must first be obtained by service, and means to support a house and family must be acquired, and then first may a worthy wife be sought. And yet with few during the preceding age can the fountain of manhood be kept closed and reserved for a wife. It is indeed preferable that it be reserved; but if on account of the unbridled power of lust it cannot be, then an intermediary course is to be sought whereby conjugial love can meanwhile be kept from perishing. That pellicacy is such a means, the following considerations advise: (1) That thereby inordinate promiscuous fornications are curbed and limited, and a more restrained state induced which is more nearly akin to the life of conjugial love. (2) That the ardor of venery, boiling and as it were burning in its beginning, is quieted and assuaged, and thus the lasciviousness of salacity, which is foul, is tempered by something as it were analogous to marriage. (3) That by this the virile forces are not thrown away and imbecilities contracted, as by vagrant and unlimited indulgences. (4) That thereby also diseases of the body and insanities of mind are avoided. (5) Likewise adulteries are thereby guarded against, which are whoredoms with wives; and debaucheries which are

violations of virgins, not to speak of those disgraceful things which are not to be named. For a boy at the age of puberty has no thought that adulteries and debaucheries are other than fornications, but thinks that one is the same as the other; nor has he knowledge from reason to withstand the enticements of some of the sex who have carefully studied the arts of courtezans; but in pellicacy which is a more regulated and saner fornication he may learn and see the distinctions. (6) There is no approach through pellicacy to the four kinds of lust that are in the highest degree destructive of conjugial love, which are the lust of defloration, the lust of varieties, the lust of violation, the lust of seducing innocences, of which in what follows.

But these things are not said for those who can control the surging heat of lust; nor for those who can enter into marriage as soon as they are grown to manhood, and can offer and devote the firstfruits of their manly power to their wife.

*460. (14) *That pellicacy is to be preferred to wandering lust, if only it be not entered into with more than one; and not with a virgin or undeflowered woman; nor with a married woman; and if it be kept apart from conjugial love.* When, and with whom pellicacy is preferable to wandering lust has been pointed out just above. (1) The reason why pellicacy should not be entered into with more than one is that with more there is something polygamous in it, which brings man

* It should be noted that in the *True Christian Religion*, published in 1771, several years after this work on *Conjugial Love*, the foregoing chapter on Fornication is specifically referred to, in connection with a comprehensive statement as to the scope of the Sixth Commandment. It is there said :—

"Thou shalt not commit adultery. In the natural sense, by this Commandment is understood not only to commit adultery, *but also to will and do obscene things and thence to think and speak lascivious things.* That merely to lust is to commit adultery is plain from these words of the Lord, 'Ye have heard that it was said by those of old time, thou shalt not commit adultery: but verily I say unto you, that he who looks upon a woman not his own, to lust after her, hath committed adultery with her already in his heart' (*Matt.* v. 27, 28). . . . But more concerning this subject may be seen in the work on *Conjugial Love* and on *Scortatory Love*, (published in Amsterdam in the year 1768), which treats . . . *On Fornication* (*n. 444–460*) . . . . *All these things are understood by this Commandment in the natural sense.*" (*T. C. R.*, 313).

Many other passages of similar import are found in the Writings, a few of which are, for the convenience of the reader, collected in this note.

"The Sixth Commandment, 'Thou shalt not commit adultery:' man understands 'committing adultery' to mean to commit whoredom, to do obscene things, to speak lascivious things, and to think filthy thoughts." (*T. C. R.*, 236).

"By 'to commit adultery' in the sixth precept of the Decalogue is meant in the natural sense not only to commit whoredom, but also to do obscene things, to speak

into a state merely natural, and thrusts him down into the sensual so far that he cannot be elevated into the spiritual state in which conjugial love must be (see n. 338, 339). (2) That it must not be engaged in with a virgin or undeflowered woman, is because with women conjugial love makes one with their virginity. Hence the chastity, the purity, and the sanctity of that love. Wherefore, to pledge and give up her virginity to any man, is to give a token that she will love him to eternity. For that reason a virgin can by no rational consent bargain it away, unless with the promise of the conjugial covenant. It is also the crown of her honor. To snatch it therefore beforehand without the covenant of marriage, and afterwards to discard her, is to make a harlot of some virgin who might have become a bride, and a chaste wife, or to defraud some man, and either is damnable. He therefore who does take to himself a virgin as a mistress, may indeed cohabit with her, and thus initiate her into the friendship of love, but still with the constant intention, if she does not commit whoredom, that she shall be or shall become his wife. (3) It is plain that pellicacy must not be engaged in with a married woman, because that is adultery. (4) The reason why the love of pellicacy must be kept apart from conjugial love is, that the loves are distinct, and must not therefore be mixed together. For the love of pellicacy is an unchaste, natural, and external love, while conjugial love is chaste, spiritual, and internal; the love of pellicacy keeps the souls of the two apart, and conjoins only the sensuals of the body; while conjugial love unites the souls, and from the union of souls unites the

lascivious things, and to think filthy thoughts. . . . The natural man from rational light is able to know that by 'to commit adultery' is also meant to do obscene things, to speak lascivious things, and to think filthy thoughts. . . Adultery is so great an evil that it may be called diabolism itself." (*Doc. Life*, 74).

"That by 'to commit adultery' is also meant to do obscene things, to speak lascivious things, and to think filthy thoughts, is evident from the Lord's words in *Matthew:* 'Ye have heard that it was said to them of old time, thou shalt not commit adultery; but I say unto you, that whosoever looketh upon a woman not his own to lust after her, hath committed adultery with her already in his heart' (v. 27, 28)." (*Doc. Life*, 78).

"By the Precept 'Thou shalt not commit adultery:' A man by 'to commit adultery' understands to commit adultery, to commit whoredom, to do obscene things, to speak lascivious things, and to think filthy thoughts." (*Doc. Sacred Scripture*, 67).

"When the Sixth Commandment is read 'Thou shalt not commit adultery' then man understands by to commit adultery,' to commit adultery and whoredom, also to think filthy thoughts, to speak lascivious things, and to do obscene things." (*Apoc. Ex.*, 1083).

sensuals of the body also, even so that the two become as it were one, that is one flesh. (5) The love of pellicacy only enters the understanding, and into those things which depend upon the understanding; but the love of marriage enters also into the will, and into those things that depend on the will, and thus into all things and every thing of the man. If then the love of pellicacy becomes the love of marriage, the man cannot by any right withdraw without a violation of conjugial union; and if he does withdraw and take another, conjugial love perishes in the breach of it. It must be known that the love of pellicacy is held apart from conjugial love, if the man does not promise marriage to the mistress, nor lead her into any hope of marriage.

But it is better that the toreh of the love of the sex be first lighted with a wife.

461. To this shall be added the following Relation:—

I was once speaking with a novitiate spirit who, while in the world, had meditated much about heaven and hell. By novitiate spirits are meant men reeently deceased, who, because they are now spiritual men, are called spirits. As soon as he entered the spiritual world, he began in like manner to think about heaven and hell; and while thinking about heaven he seemed to himself in joy, and while thinking about hell in sadness. When he realized that he was in the spiritual world he asked immediately where heaven was, and where hell; and then, what and of what quality was the one and the other; he was told that, "Heaven is above your head, and hell is beneath your feet. For you are now in the world of spirits, whieh is intermediate between heaven and hell. But what and of what quality heaven and hell are we eannot deseribe in a few words."

And then, as he was burning with the desire to know about them, he threw himself upon his knees and devoutly prayed to God that he might be instrueted. And lo! an angel appeared at his right hand and raised him up, and said:

"You have besought that you may be instructed about heaven and hell. *Inquire and learn what delight is, and you will know;*" and when he had said these words, the angel was lifted up. The novitiate spirit then said to himself:

"What is this? '*Inquire and learn what delight is, and you will know what and of what quality heaven and hell are?*'"

But going away from that place he wandered about, asking those whom he met,

"Pray, tell me, if you please, what delight is?"

And some said, "What sort of a question is this? Who does not know what delight is? Is it not joy and gladness? Delight then is delight. One delight is like another. We know no difference."

Others said, "Delight is laughter of the mind. For when the mind laughs the face is merry, the speech jovial, the gestures playful, and the whole man is in delight."

Others again said, "Delight is nothing but to feast, and to eat delicious food, and drink and be intoxicated with generous wine, and then chat together on various subjects, especially on the sports of Venus and Cupid."

Hearing these things the novitiate spirit, indignant, said within himself, "These answers are rustic and not of the public forum. Such delights are not heaven and are not hell. Would that I might meet wise men."

And he went away from them and inquired, "Where are the wise?"

And then he was observed by a certain angelic spirit, who said, "I perceive that you are kindled with a desire to know what is the universal of heaven, and the universal of hell; and as this is delight, I will lead you upon a hill where every day there is an assemblage of those who are inquiring as to effects, those who search into causes, and those who investigate ends. There are three companies: Those that inquire about effects are called spirits of knowledges, and abstractly, knowledges; those that search into causes are called spirits of intelligence, and abstractly, intelligences; and those who investigate ends are called spirits of wisdom, and abstractly, wisdoms. Directly over them in heaven are the angels who from ends see causes, and from causes, effects. From these angels the three companies receive enlightenment."

Then taking the noviate spirit by the hand, he led him upon the hill, and to the company of those who investigate ends,

and are called wisdoms. He said to them, "Pardon me for coming up to you. The reason is that from boyhood I have meditated about heaven and hell, and have lately come into this world; and some who have been associated with me have said that heaven here is above my head, and hell is beneath my feet. But they did not tell me the nature and quality of either of them. Having therefore, from constant thought become anxious about them, I prayed to God, and then an angel stood by me and said, '*Inquire and learn what delight is, and you will know.*' I have inquired; but as yet in vain. I beg you therefore to teach me, if you please, what delight is."

To this the wise responded, "Delight is the all of life with every one in heaven, and the all of life with every one in hell. With those who are in heaven, it is the delight of good and truth; but with those that are in hell, it is the delight of what is evil and false. For all delight is of love, and love is the *esse* of man's life. Therefore, as man is man according to the quality of his love, so is he man according to the quality of his delight. The activity of the love produces the sense of delight. In heaven its activity is with wisdom; in hell its activity is with insanity. Each presents itself in its subjects as delight. But the heavens and the hells are in opposite delights, because in opposite loves; the heavens are in the love and thence in the delight of doing good, but the hells, in the love and thence in the delight of doing evil. If, then, you know what delight is, you know what and of what nature heaven is, and hell. But inquire and learn further about what delight is from those who search into causes, and are called intelligences. They are to the right from here."

He then left and went to them, and told them the cause of his coming, and asked that they would instruct him as to what delight is. And they, pleased with the question, said:

"It is true that he who knows delight knows what heaven is and hell, and the nature of them. The will, by virtue of which man is man, is not moved a jot except by delight; for will, viewed in itself is nothing but the affect and effect of some love, thus of delight; for it is a something pleasing, grateful, and pleasurable that makes it will. And as the will moves the understanding to think, there is not the least of an idea of

thought but from an inflowing delight of the will. The reason why this is so is that the Lord, by influx from Himself actuates all things of the soul, and all things of the mind, with angels, spirits, and men, and He actuates them by the inflowing of love and wisdom; and this inflowing is the very activity from which all delight comes, which in its origin is called blessed, satisfactory, and happy; and in its derivation, delight, pleasantness, and pleasure, in a universal sense, good. But infernal spirits invert all things with themselves, and thus turn good into evil and truth into falsity, delight remaining continually; for without the continuance of delight they would have no will and no sensation, thus no life. It is manifest from these considerations what, of what kind, and whence the delight of hell is; and what, of what kind, and whence is the delight of heaven."

After hearing these things he was conducted to the third company, where they were who inquire into effects, and are, called knowledges. These said to him, "Go down into the lower earth, and ascend into the higher earth. In this you will perceive and feel the delights of the angels of heaven, in that the delights of the spirits of hell."

And lo! at a distance from them the ground then opened and through the opening came up three devils appearing aflame with the delight of their love; and as those consociated with the novitiate spirit perceived that the three devils came up out of hell providentially, they said to them, "Come no nearer; but tell something about your delights from the place where you are."

And they said, "Know, that every one, good or evil, is in his own delight, a good man in the delight of good and an evil man in the delight of evil."

And they asked, "What is your delight?"

They answered, that they were in the delight of whoring, stealing, defrauding, blaspheming. And they asked again:

"What is the quality of these delights?"

They said, "They are perceived by others as fetid odors from excrements, and as the stench from dead bodies, and the rank smell from stagnant urine."

And they were asked, "Are these delightful to you?"

They answered, "Most delightful."

The others said, "Then you are like the unclean beasts that live in such things,"

They replied, "If we are, we are; but such things are the delights of our nostrils."

And the others asked, "What else?"

They answered, that, "Every one is allowed to be in his own delight, even the most unclean, as they call it, if only they do not infest good spirits and angels; but because from our delight, we cannot but infest them, we are cast into workhouses where we suffer horrible things. The prohibition and withdrawal of our delights there is what is called the torment of hell. It is really interior pain."

Then they asked, "Why do you infest the good?"

They said, "They could not do otherwise. When they see any angel and feel the Divine sphere about him it is as if a fury seized them." Then they said:

"So you are like wild beasts."

And presently, when they saw the novitiate spirit with the angels, a fury came over the devils which appeared as the fire of hatred. Therefore, lest the devils should do harm they were cast back into hell.

After this, angels appeared who from ends see causes, and through causes effects, and who were in the heaven above the three companies. They were seen in a brilliant white light, which rolling itself like spiral turnings downwards brought with it a circular wreath of flowers, and placed it on the head of the novitiate spirit. And then there came a voice to him from heaven, saying: "This laurel is given you because from childhood you have meditated on heaven and hell."

CONCERNING CONCUBINAGE.

462. In the preceding chapter where fornication is treated of it treats also of pellicacy, and by this was meant a stipulated conjunction of an unmarried man with a woman. But by concubinage is here meant the conjunction of a married man with a woman likewise stipulated. Those that do not distinguish kinds use these two words indiscriminately as of one meaning and thence one signification. But since in kind they are two, and the word pellicacy is appropriated to the former (because *pellex* is a mistress) and as the word concubine suits the latter (because a concubine is a substituted partner of the bed), therefore for the purpose of distinction, an ante-nuptial arrangement with a woman is signified by pellicacy, and a post-nuptial arrangement by concubinage. Concubinage is treated of here for the sake of order; for from order it is discovered of what quality marriage is on the one hand and of what quality adultery is on the other. That marriage and adultery are opposites was first set forth in a chapter concerning the opposition of them; and to what degree and in what respect they are opposites, can only be gathered from the intermediates that intervene, of which concubinage also is one. But as there are two kinds of concubinage, and these are to be totally separated, therefore this chapter, like the former ones, is to be divided into its parts, which are as follows:—

(1) That there are two kinds of concubinage, which differ very greatly from each other; one conjointly with a wife; the other apart from a wife.

(2) That concubinage conjointly with a wife is to Christians altogether unlawful and detestable.

(3) That it is polygamy, which by the Christian world is condemned, and ought to be condemned.

(4) That it is scortation by which the conjugial, which is the precious jewel of Christian life, is destroyed.

(5) That concubinage apart from the wife, when engaged in for legitimate, just, and truly weighty causes, is not unlawful.

(6) That the legitimate causes of this concubinage are the legitimate causes of divorce, while the wife is nevertheless retained at home.

(7) That the just causes of this concubinage are just causes of separation from the bed.

(8) That weighty causes of this concubinage are real, and not real.

(9) That the weighty causes are real which are from what is just.

(10) But that weighty causes not real are such as are not from what is just, although from an appearance of what is just.

(11) That those who from legitimate, just, and really weighty causes are in this concubinage may at the same time be in conjugial love.

(12) That while this concubinage lasts actual conjunction with the wife is not lawful.

The exposition of these now follows:—

463. (1) *That there are two kinds of concubinage, which very greatly differ from each other; one conjointly with a wife; the other apart from a wife.* There are two kinds of concubinage, which differ very greatly from each other. One kind is the taking of a rival to the bed and living with her at the same time and conjointly with the wife; the other kind the taking of a woman in her place, as companion of the bed, after legitimate and just separation from the wife. They who look at things clearly and distinctly, can see that these two kinds of concubinage are as alien from each other as dirty linen from that which is washed; but by those who view things confusedly and indistinctly it can not be seen. Yea, it can be seen by those who are in conjugial love, but not by those who are in the love of adultery. These are in night respecting all the derivatives of the love of the sex, but those are in the day respecting them. And yet they who are in adultery can see these derivations and their distinctions, not indeed in themselves, of themselves, but when they hear them from others; for an adulterer has a like faculty of elevating the understanding as a chaste married partner. But the adulterer after he has acknowledged the distinctions heard from others, yet obliter-

ates them as soon as he plunges his understanding into his filthy pleasures; for, though the chaste and the unchaste, and the sane and the insane, cannot abide together, yet they can be distinguished by the understanding when separated.

Once, in the spiritual world, some that do not regard adulteries as sin, were asked by me whether they knew any distinction between fornication, pellicacy, the two kinds of concubinage, and the degrees of adultery. They said that one was as the other. And they were asked, whether marriage was so too. They looked about to see whether any of the clergy were present, and as they were not, they said that in themselves they are alike. It was otherwise with those who in the ideas of their thoughts regarded adulteries as sins. They said that in their interior ideas, which are of perception, they saw distinctions, but had not yet studied to discern and distinguish them. This I can affirm, that by the angels of heaven the distinctions are perceived as to their least particulars.

To make it clear then, that there are the two kinds of concubinage, opposite to each other; one of which abolishes conjugial love, and the other does not abolish it, to that end the damnable kind shall first be described, and afterwards the other which is not damnable.

464. (2) *That concubinage conjointly with a wife is to Christians unlawful and detestable.* It is unlawful because it is against the conjugial covenant; and it is detestable because it is contrary to religion, and what is at the same time contrary to the one and to the other, is contrary to the Lord. As soon therefore as any man without weighty, real cause adds to his wife a concubine, heaven is closed to him, and he is no more numbered by the angels among Christians. And from that time he also actually spurns the things of the church and of religion; and afterwards does not lift up his face above nature, but turns to it as to a god that favors his lust, the inflowing of which then animates his spirit. The interior cause of this apostasy will be disclosed in what follows. The man himself does not see that this concubinage is detestable, because when heaven is closed to him he comes into spiritual insanity. But a chaste wife sees it, because she is conjugial love and this love nauseates it; therefore also many of them refuse actual conjunction

with their husbands after it, as a thing that would contaminate their chastity by the contagion of lust adhering to the men from the courtezans.

465. (3) *That it is polygamy, which by the Christian world is condemned, and ought to be condemned.* That concubinage at the same time or conjointly with a wife is polygamy, though not acknowledged as such, because not established by any law, and not so-called, every one sees even if not clear-sighted; for a woman kept for use and a sharer of the conjugial bed is as a wife. That polygamy is condemned, and ought to be condemned by the Christian world, has been shown on the chapter On Polygamy, especially under these heads in that chapter: That it is not permitted to a Christian to marry more than one wife, n. 338; and that if a Christian marries more wives than one, he commits not only natural adultery, but also spiritual adultery, n. 339; that it was permitted to the Israelitish nation because there was no Christian Church with them, n. 340. From which it is plain that to join to a wife a concubine and share the bed with both is filthy polygamy.

466. (4) *That it is scortation by which the conjugial, which is the precious jewel of Christian life is destroyed.* That it is scortation more antagonistic to conjugial love than ordinary scortation, which is called simple adultery, and that it is a deprivation of all the faculty and inclination for conjugial life which is inherent in Christians from nativity, can be clearly shown to the reason of a wise man by valid arguments. As to the first: That concubinage at the same time and conjointly with a wife is scortation more antagonistic to conjugial love than ordinary scortation, which is called simple adultery, may be seen from these considerations: That in ordinary scortation or simple adultery there is no love analogous to conjugial love, for it is only a burning heat of the flesh which quickly ceases to rage and sometimes does not leave a vestige of love for the woman; and therefore this effervescing lasciviousness, if not indulged in from purpose or from confirmation, and if the adulterer repents of it, only takes away in some small degree from conjugial love. It is not so with polygamic scortation. In this there inheres a love analogous to conjugial love, for it does not effervesce, dissipate, and pass away into nothing after efferves-

cence like the former, but remains, renews, and establishes itself, and in so far takes away from the love to the wife and in its place induces cold towards the wife. For the man then looks upon the courtezan bedfellow as lovely, from a freedom of will, in that he can draw back if he pleases, a freedom that is innate in the natural man, and being therefore grateful, it supports that love; and the more, that with the concubine there is a closer unition by allurements than with the wife. And on the other hand he does not look upon the wife as lovely, on account of the duty of cohabitation with her enjoined by the covenant for life, which he then feels to be the more constrained because of his freedom with the other. That love for the married partner grows cold and she herself vile in proportion as love for the courtezan grows warm, and she is held in favor, is evident. As regards the second point: That concubinage at the same time and conjointly with a wife deprives a man of every faculty and inclination to conjugial life, which is inherent in Christians from nativity, may be seen from these considerations: That in so far as love for the married partner is transcribed into love for the concubine, that for the married partner is torn off, exhausted, and emptied out, as has been shown just above. That this takes place through the closing of the interiors of his natural mind and the opening of its lower parts, is very evident from the fact, that with Christians the seat of the inclination to love one of the sex is in their inmosts, and that this seat may be closed up but cannot be extirpated. The reason why the inclination to love one of the sex, and also the faculty for receiving that love, is implanted in Christians from nativity, is that the love is from the Lord alone and is become a matter of religion, and in Christendom the Divine of the Lord is acknowledged and is worshiped, and the religion is from His Word. Hence comes the ingrafting of it, and also the transplanting of it, from generation to generation. It was said that the Christian conjugial is destroyed by polygamic scortation; but by that is meant that in a Christian polygamist it is shut off and intercepted; but yet it may be resuscitated in his posterity, just as takes place with the likeness of a grandfather or a great great grandfather returning in his grandson or great great grandson. Hence it is that this

conjugial is called the jewel of the Christian life, and above, n. 457, 458, the precious treasure of human life and the repository of Christian religion. That this conjugial is destroyed by polygamic scortation in the case of a Christian who is in it, is very manifest from the fact that he cannot love a concubine and a wife equally, as a Mahometan polygamist can, but that in so far as he loves the concubine, or grows warm towards her, in so far he does not love his wife and grows cold to her. And what is more detestable, in so far he in heart regards the Lord as a natural man only and the son of Mary, and not at the same time as the Son of God; and in so far he also makes the Christian religion of no account. But it should be well known that this is the case with those who add a concubine to the wife, and actually conjoin themselves to both, and not at all to those who for causes legitimate, just, and truly weighty, separate themselves, and as to actual love disunite themselves from the wife, and put a woman kept for use in her place. The consideration of this kind of concubinage now follows.

467. (5) *That concubinage apart from the wife, when it is engaged in for legitimate, just, and truly weighty causes is not unlawful.* What causes are meant by legitimate, what by just, and by truly weighty will be explained in their order. Only a mention of the causes is here premised, so that this concubinage which is to be treated of now in what follows may be distinguished from the former concubinage.

468. (6) *That the legitimate causes of this concubinage are the legitimate causes of divorce, while the wife is nevertheless retained at home.* By divorce is meant the abolition of the conjugial covenant and thence complete separation, and entire liberty after that to take another wife. The only cause of this total separation or divorce is scortation, according to the Lord's precept in *Matt.* xix 9. To the same cause belong also manifest obscenities, which dissolve modesty, and fill and infest the house with infamous intrigues, from which arises a scortatory shamelessness in which the whole mind is dissolved. Add to these, malicious desertion which involves scortation and causes the wife to commit adultery and thus to be put away (*Matt.* v. 32). These three, because they are the legitimate causes of divorce, the first and the third before a public judge, and the

second before the man as judge, are also legitimate causes of concubinage, but when the adulterous wife is retained at home. That scortation is the only cause of divorce, because it is diametrically opposite to the life of conjugial love, and destroys it even to the point of extermination, may be seen above, n. 255.

469. The reasons why by many men the meretricious wife is yet retained at home are: (1) That the man is afraid to bring legal suit against the wife accusing her of adultery, and thus to publish her crime abroad; for if she were not convicted by eye witnesses, or the equivalent of eye witnesses, he would be overwhelmed with reproaches, secret in companies of men, and open in companies of women. (2) He fears also the crafty vindications of his adultress, and her being shielded by the judges, and so the dishonor of his name. (3) Besides these there are circumstances of domestic utility which dissuade him from a separation from the house; for example, if they have small children towards whom even the adultress has maternal love; if mutual duties interpose and conjoin, which cannot be severed; if the wife has favor and protection from kindred and relations, and there is hope of fortune from them; if he had held loving intercourse with her in the beginning and if since she became a harlot she knows how to artfully sooth the man with engaging pleasantries and pretended civilities, that she may not be blamed. Besides other reasons, which because the causes of divorce are in themselves legitimate are also legitimate causes of concubinage, for reasons of retention at home do not take away the cause of divorce when the wife has committed scortation. Who that is not vile can keep the laws of the conjugial bed and share the bed with a harlot? If this is done here and there it is not conclusive.

470. (7) *That the just causes of this concubinage are just causes of separation from the bed.* There are legitimate causes of separation, and there are just causes. The legitimate causes are determined by decisions of the judges; and the just by decisions adjudged by the man alone. Both the legitimate and the just causes of separation from the bed, and also from the house, are briefly recounted above, n. 252, 253, of which vitiated conditions of the body are diseases by which the whole body is infected to such a degree as may by contagion induce fatal

results. Such are malignant and pestilential fevers, leprosy, venereal diseases, cancers; and diseases by which the entire body becomes so weighed down that there is no consociability and from which hurtful effluvia and noxious vapors are exhaled, either from the surface of the body or from its interiors, especially from the stomach and the lungs. On the surface of the body are malignant pocks, warts, pustules, scorbutic phthisis, virulent scab, especially if the face is defiled with them; from the stomach, constantly rising foul, rank, and fetid eructations; from the lungs, foul and putrid breath, exhaled from imposthumes, ulcers, or abscesses, or from vitiated blood or serum. Besides these are also other maladies of various names, as lipothymy, which is a total languidness of the body and failure of strength; paralysis, which is a loosening and laxation of the membranes and ligaments that serve for motion; epilepsy; permanent debility from apoplexy; certain chronic diseases; the iliac passion; hernia; and other diseases which pathology teaches. Vitiated conditions of the mind that are just causes of separation from bed and from the house, as mania, frenzy, insanity, actual foolishness and idiocy, loss of memory, and other like conditions. That, because these are just causes of separation, they are just causes of concubinage reason sees without a judge.

471. (8) *That weighty causes of this concubinage are real, and not real.* Since, besides the just causes—which are just causes of separation and thence become just causes of concubinage—there are also weighty causes, which depend on the judgment and the justice of the man, these ought therefore to be mentioned. But as the judgment of justice may be perverted, and by confirmations be converted into an appearance of justice, for that reason these causes are distinguished into real weighty causes, and not real, and are described separately.

472. (9) *That the weighty causes are real which are from what is just.* In order to know these causes it is sufficient to enumerate some of those that are really weighty: For example, no love for infants, and hence the rejection of infants; intemperance; drunkenness; uncleanness; shamelessness; a passion for divulging the secrets of the house, for wrangling, for striking, for revenging, for mischief-making, stealing, cheating; internal dissimilitude which begets antipathy; a forward re-

quirement of the conjugial debt whence the man becomes as a cold stone; addiction to magic and sorcery; extreme impiety; and other like depravities.

473. There are also milder causes which are really weighty, and separate from the bed though not from the house; such as the cessation of fertility with the wife from advancing age, and consequent intolerance and refusal of actual love, ardor still continuing with the man; besides other like causes in which the rational judgment sees what is just, and which do not wound the conscience.

474. (10) *That weighty causes not real are such as are not from what is just, although from an appearance of what is just.* These are recognised from the real weighty causes recounted above. If not rightly scrutinized they may appear just and yet be unjust. For example, the times of abstinence that are requisite after parturition; transitory illnesses of the wife, and thence and from other causes loss of fecundity; the permission of polygamy to the Israelites; and other like excuses of no validity from justice. These reasons are framed by men after they have contracted coldness, when unchaste lusts have deprived them of conjugial love and infatuated them with an idea of its likeness to scortatory love. These men, when they enter into concubinage, pretend that such spurious and fallacious causes are true and genuine, lest they suffer in reputation; and commonly they also spread abroad falsehoods about the wife, and these are assented to and bruited abroad by their social friends, according to favor.

475. (11) *That those who from legitimate, just, and really weighty causes are in this concubinage may at the same time be in conjugial love.* It is said they may at the same time be in conjugial love, and the meaning is that this love may be kept concealed within them; for the love does not perish in the subject within whom it is, but is quiescent. The reasons why conjugial love is preserved with those who prefer marriage to concubinage and yet enter into this for the causes mentioned above, are these: That this concubinage is not repugnant to conjugial love; that it is not a separation from it; that it is but an overveiling of it; and that this veil is removed in them after death. (1) That this concubinage is not repugnant to conjugial

love follows from what was shown above, that when this concubinage is entered into for causes that are legitimate, just, and really weighty it is not unlawful, n. 467–473. (2) That this concubinage is not a separation from conjugial love, for when causes that are legitimate, or just, or really weighty interpose, persuade, and are urgent, conjugial love is not severed with the marriage, but only interrupted, and love interrupted and not severed remains in the subject. It is as one who is in an office which he loves, and is detained from it by company, by shows, or by travel, yet his love of the office is not destroyed; or as with one who likes generous wine, and yet when he drinks that which is not noble, it does not spoil his eager taste for the generous. (3) This concubinage is only an overveiling of conjugial love because the love of concubinage is natural and the love of marriage is spiritual, and natural love covers over the spiritual when that is intercepted. The lover does not know that this is so because spiritual love is not sensibly perceived of itself, but through the natural, and is felt as delight wherein is blessedness from heaven. But natural love by itself is felt only as delight. (4) After death this veil is removed, because then the man from natural becomes spiritual, and rejoices in a substantial instead of the material body, in which natural delight from the spiritual is felt in its pre-eminence. That this is so I have learned from communication with some in the spiritual world, also from kings there, who in the natural world were in concubinage from real weighty causes.

476. (12) *That while this concubinage lasts, actual conjunction with the wife is not lawful.* The reason is that then conjugial love, which in itself is spiritual, chaste, pure, and holy, becomes natural, is defiled, becomes obsolete, and thus perishes. Therefore in order that this love may be preserved it is expedient that for real weighty causes (n. 472, 473) concubinage may be resorted to, but only with one, and not with two at the same time.

477. To this shall be added the following Relation:—

I heard a certain spirit, a young man recently from the world, boasting of his scortations, and desiring to gain praise because he was a man more masculine than others. And among the insolencies of his boasting, he put forth this: "What is more

dismal than to imprison a man's love and live with only one? And what more delightful than to let the love go free? Who does not tire of one only? And who is not enlivened by many? What is sweeter than promiscuous liberty, variety, deflorations, deceiving husbands, and scortatory hypocrisies? Do not these, which are got by cunning, deception, and stealthy arts, delight the inmosts of the mind?"

Those standing by hearing these things said, "Do not speak in this way. You know not where you are, and with whom you are. You are a new-comer here. Under your feet is hell, and above your head is heaven. You are now in a world that is intermediate between these two which is called the world of spirits. All who depart out of the world come into this, and are gathered together here and explored as to their quality; and the evil are prepared for hell and the good for heaven. Perhaps you still remember, from priests in the world, that whoremongers and harlots are cast down into hell; and that chaste married partners are taken up into heaven."

The new-comer laughed at this, and said, "What is heaven? And what is hell? Is it not heaven where one is free? And is he not free who can love as many as he pleases? And is it not hell where one is a slave? And is he not a slave who is is obliged to cling to one?"

But a certain angel looking down from heaven heard these things and interrupted his speech, that he might go no further in profaning marriages, and said to him, "Come up hither and I will show you to the life what heaven is, and what hell is, and of what kind the latter is to confirmed whoremongers?"

And he showed the way and the young man went up. And after reception he was led first into a paradisal garden where were fruit-trees and flowers, which with their beauty, pleasantness, and fragrance filled the mind with the delights of life, which when he saw he admired with great admiration. But he was then in the external sight in which he had been when he saw analogous things in the world, and in this sight he was rational. But in his internal sight, wherein scortation took the lead and occupied every point of thought, he was not rational. Therefore his external sight was closed and his internal sight opened; which being opened he said, "What do I see now? Is

it not straw and dry wood? And what do I now perceive? Is there not a disgusting smell? Where now are the things of paradise?" The angel said, "They are near and are even present, but they do not appear to your internal sight, which is scortatory, for this turns heavenly things into infernal, and sees only their opposites. Every man has an internal and an external mind, and so an internal and an external sight. With evil men the internal mind is insane, and the external is sane; but with the good the internal is sane, and from that the external also. And as the mind is, so man sees objects in the spiritual world."

After this the angel, from power given him, closed the young man's internal sight and opened his external, and led him through the portals towards the very midst of the habitations; and he saw magnificent palaces of alabaster, of marble, and of various precious stones, and near them porticos, and columns round about, overlaid and embellished with decorations and ornaments, of marvelous beauty, which when he saw he was astonished, and said:

"What do I see? I see magnificent things, in their own magnificence! and works of architecture in their very art!"

But then the angel closed his external sight again and opened his internal sight, which was evil, because he was foully scortatory, which done he exclaimed, saying:—

"What do I see now? Where am I? Where now are the palaces? and the magnificent things? I see heaps, ruins, and cavernous places!"

But presently he was brought back into his external, and was conducted into one of the palaces, and saw the decorations of the gates, of the windows, of the walls, and the ceilings; especially the things for use, upon which and about which were heavenly forms of gold and precious stones, such as no words can describe, nor any art portray; for they surpassed the ideas of words, and were beyond the conceptions of art. Seeing these he exclaimed again, saying:—

"These things are very wonders, such as eye has never seen!"

Then his internal sight was opened and the external closed, as before, and he was asked what he saw now, and replied:

"Nothing but walls of rushes here, of straw there, and of fire-brands yonder!"

But he was brought yet again into his external state of mind, and virgins were brought before him, who were beauties, because images of heavenly affection, and with the sweet voice of their affection they spoke to him; and then from the very sight and hearing of them, his countenance changed and of himself he returned into his internals, which were scortatory and because these could not bear anything of heavenly love, and on the other hand could not be endured by heavenly love, they both vanished, the virgins from the sight of the man and the man from the sight of the virgins.

After this the angel instructed him whence came these inversions of his state of vision, saying, "I perceive that in the world from which you have come you were double, one man in internals and another in externals, that in externals you were a civil, moral, and rational man, while in internals you were neither civil, nor moral, nor rational, because you were a whoremonger and adulterer. And such men, when it is permitted them to ascend into heaven and they are kept there in their externals, are able to see the heavenly things there; but when their internals are opened instead of the heavenly they see infernal things. And you must know that with every one here the externals are successively closed and the internals opened, and in that way they are prepared for heaven or for hell. And because the evil of scortation more than any other evil, fouls the internals of the mind, you cannot but be brought down to the filthy things of your love, and these are in hells where the caverns stink with excrements. Who cannot know, from reason, that the unchaste and lascivious in the spiritual world is impure and unclean, and thus that nothing more pollutes and befouls a man and brings the infernal into him. Beware then that you glory no more in your scortations, that in them you are a man more masculine than others. I foretell you that you will become impotent to such a degree that you will scarcely know where your manhood is. Such a lot awaits those that glory in the potency of scortations."

After hearing this the young man descended and returned to the world of spirits, and to his former associates there, and spoke modestly and chastely with them, but yet not long.

CONCERNING ADULTERIES AND THEIR KINDS AND DEGREES.

478. No one can know that there is any evil in adultery who judges of it from the externals only, for in them it is similar to marriage. These external judges, when internals are mentioned, and they are told that from them the externals derive their good or their evil, say, "What are internals? Who sees them? Is not this soaring above the sphere of any one's intelligence?" They are like those that accept all simulated good as genuine, belonging to the will, and who estimate the wisdom of a man by the elegance of his speech, or the man himself from his splendid apparel and his driving in a grand carriage, and not from his internal character, which pertains to judgment from the affection of what is good. So, it is like the judgment of the fruit of a tree, or of anything edible, from the sight and touch alone, and not as to its goodness from taste and knowledge. Thus all do who will regard nothing relating to the internals of a man. Hence the madness of many at this day, in that they see nothing of evil in adulteries, nay, that they conjoin marriages with them in the same bedchamber, that is, make them alike, and this merely on account of the appearance of likeness in externals. That it is so, this proof from experience convinced me: Some hundreds out of the European world, of those renowned there for genius, for learning, and for wisdom, were once called together by the angels and questioned about the difference between marriage and adultery; and were asked to consider the reasons of their understanding. And after consultation all but ten answered, that only public law makes the distinction, for the sake of some advantage, which advantage may indeed be known but yet provided for by civil prudence.

Then they were asked whether they saw anything of good in marriage and anything of evil in adultery?

They replied, "Not any rational evil and good."

Asked whether any sin, they said, "Wherein is it? Is not the act the same?"

The angels were astounded at these answers and exclaimed, "O of what nature and how great is the grossness of this age!"

Hearing which the hundreds of wise turned about and laughing among themselves said, "Is this grossness? Can there be any wisdom which can convince us that to love the wife of another merits eternal damnation?"

But it has been shown in the first chapter of this part of the work, On the Opposition of Scortatory Love and Conjugial Love, that adultery is a spiritual evil, and thence is a moral evil and a civil evil, and diametrically opposite to rational wisdom; and that the love of adultery is from hell and returns to hell, while the love of marriage is from heaven and returns to heaven. Yet as all evils, like all goods, have breadth and height, and according to breadth they have their kinds, and according to height they have their degrees, therefore in order that adulteries may be known according to each dimension they shall be first divided into their kinds, and then into their degrees. This is to be done in the following order:—

(1) That there are three kinds of adulteries, simple, double, and triple.

(2) That simple adultery is that of an unmarried man with the wife of another, or of an unmarried woman with the husband of another.

(3) That double adultery is that of a husband with the wife of another, or the converse.

(4) That triple adultery is with blood relations.

(5) That there are four degrees of adulteries, according to which the predications, inculpations, and after death the imputations of them are made.

(6) That adulteries of the first degree are adulteries of ignorance, committed by those who do not yet or who cannot take counsel of the understanding, and thereby restrain them.

(7) That adulteries committed by such are mild.

(8) That adulteries of the second degree are adulteries of lust, which are committed by those who indeed are able to consult the understanding, yet for contingent causes at those moments cannot.

(9) That adulteries committed by these are imputable according as the understanding afterwards favors them, or does not favor them.

(10) That adulteries of the third degree are adulteries of the reason, committed by those who by the understanding confirm that they are not evils of sin.

(11) That adulteries committed by these are grievous, and are imputed according to their confirmations.

(12) That adulteries of the fourth degree are adulteries of the will, committed by those who regard them as allowable and pleasing, and not of so much account as to make it worth while to consult the understanding about them.

(13) That adulteries committed by these are most grievous, and are imputed to them as evils of purpose; and they are deeply seated as guilt.

(14) That adulteries of the third and fourth degree are evils of sin according to the measure and the quality of the understanding and the will in them, whether they are committed in act or are not committed in act.

(15) That adulteries from purpose of the will, and adulteries from confirmation of the understanding, render men natural, sensual, and corporeal.

(16) And this to such a degree that at length they cast away from them all things of the church and of religion.

(17) That nevertheless they are still possessed of human rationality like others.

(18) But that they use this rationality when they are in externals, but when in their internals they abuse it.

The explanation of these now follows.

479. (1) *That there are three kinds of adulteries, simple, double, and triple.* The Creator of the universe has distinguished all things and every thing that He created into kinds; and every kind into species; and has discriminated every species, and each variety likewise, and so on, to the end that an image of the infinite shall be presented in the perpetual variety of qualities. The Creator of the universe thus distinguished goods and their truths; and likewise evils and their falsities after they had arisen.

That He has distinguished all things and every thing in the

spiritual world into kinds and species and varieties; and that He has brought together all things good and true in heaven; and all things evil and false in hell; and has disposed them exactly opposite to each other, is made evident by the disclosures in the work on *Heaven and Hell*, published in London in the year 1758.

That in the natural world also He has thus distinguished, and does distinguish, goods and truths, and evils and falsities with men, and thus distinguishes men, may be known from their lot after death, in that for the good there is heaven and for the evil there is hell.

Now, as all good things which are of good and all that are of evil are distinguished into kinds, species, and so on, therefore marriages are so distinguished; and likewise their opposites which are adulteries.

480. (2) *That simple adultery is that of an unmarried man with the wife of another, or of an unmarried woman with the husband of another.* By adultery here, and in what follows, is meant scortation which is opposite to marriage. It is opposite because it violates the covenant of life contracted between married partners; rends their love asunder; befouls it; and closes up the union begun at the time of betrothal and confirmed at the beginning of the marriage. For the conjugial love of a man with one wife, after the pact and covenant, unites the souls. This union adultery does not dissolve, for it cannot be dissolved, but closes it up as if one should stop up a fountain at its source and thus stop its flow, and should fill the cistern with feculent and fetid waters. So conjugial love, whose origin is a union of souls, is smeared with mud and covered up by adultery; which being befouled there rises up from below the love of adultery; and as this increases the former love becomes carnal, and this rises up against conjugial love and destroys it. Hence the opposition of adultery and marriage.

481. Again, that it may be known how gross is this age, that it cannot see any sin in adultery, as was brought to light by the angels, related just above at n. 478, I will add the following Relation:—

"There were certain spirits who, from practice in the life of the body, infested me with peculiar skill, and this by an influx

rather soft, as it were undulating, such as that of upright spirits is wont to be. But it was perceived that there was cunning and like qualities in them, that they might captivate and deceive. At length I spoke with one of them, who it was told me was general of an army when he lived in the world. And as I perceived there was lasciviousness in the ideas of his thought, I conversed with him in spiritual language with representatives, which fully express the meaning, and many things in a moment. He said that in the life of the body, in the former world, he had accounted adulteries as nothing. But it was given me to tell him that adulteries are heinous, (notwithstanding that they do not appear so before those who are adulterers, from the delight that they take in them and thence a persuasion that they are not so, yea, that they are allowable), which indeed he might know from the fact that marriages are the seminaries of the human race, and thence the seminaries also of the heavenly kingdom, and for that reason are not to be violated, but to be held sacred; and from this also, which he ought to know, because he was now in the spiritual world, and in a state of perception, that conjugial love comes down from the Lord through heaven; and that from this love as from a parent is derived mutual love, which is the foundation of heaven; and from the fact that adulterers when they only come near to the heavenly societies perceive their own offensive smell and precipitate themselves thence towards hell. At the least he might know that to violate marriages is contrary to the Divine laws; contrary to the civil laws of all kingdoms; and against the genuine light of reason; and so against the law of nations, because contrary to order, both Divine and human, besides other considerations. He answered that he had not thought of such things in the former life. And he wished to reason whether they were so. But it was told him, the truth did not admit of reasonings; for they defend the delights of the flesh against the delights of the spirit, of the nature of which he had no knowledge; and that he ought first to reflect upon the things that had been said to him, because they are true; or to think from the principle, well-known in the world, that no one should do to another what he would not be willing that another should do to him; and thus if any one had so

beguiled his wife whom he loved, as is the case in the beginning of every marriage, if he then spoke his mind, while in a state of wrath about it, would he not himself also have denounced adulteries? And being a man of ability, would not he beyond others have confirmed himself against them? Would he not have condemned them even to hell? And being the general of an army, and with valiant men about him, would he not either have slain the adulterer, that he might not bring disgrace upon him, or cast the adulteress out of his house?

482. (3) *That double adultery is that of a husband with the wife of another, or the converse.* This is called double adultery because it is committed by two, and by each of them the marriage covenant is violated; wherefore also it is twofold more grievous than the former. It was said just above at n. 480, that the conjugial love of one man with one wife, after the pact and covenant, unites the souls; and that this union is the love itself in its origin, and that by adultery this is closed and stopped up, like the spring and flow of a fountain. That the souls of two unite themselves when the love of the sex on the part of each is restricted to one of the sex, which takes place when the virgin pledges herself wholly to the young man, and on the other hand the young man pledges himself wholly to the virgin, is very plain from the fact that the lives of both unite themselves; consequently the souls, because these are the beginnings of life. There cannot be this union of souls except in monogamic marriages, or marriages of one man with one wife; but not in polygamic marriages, or of a man with more wives than one, because in these the love is divided, in those it is united. That in this, its highest seat, conjugial love is spiritual, holy, and pure, is from the cause that the soul of every man by virtue of its origin is celestial, and therefore receives influx immediately from the Lord, for it receives from Him the marriage of love and wisdom, or of good and truth, and this influx makes him man, and distinguishes him from beasts. From this union of souls conjugial love, which there is in its spiritual holiness and purity, flows down into the life of the whole body, and fills it with blessed delights so long as its flow remains open, which it does with those who from the

Lord become spiritual. That nothing else but adultery closes up and stops this seat and origin, or fountain of conjugial love and its flow, is plain from the Lord's words in *Matthew* xix. 4–9 that: "It is not lawful for a man to put away his wife and marry another except for adultery;" and from these words in the same place, that: "Whoso shall marry her that is put away committeth adultery" (ver. 9). When therefore this pure and holy fountain is stopped up as was said before, it is encompassed with foulness, as a gem with excrement, or as bread with vomit, the very opposite to the purity and holiness of that fountain, or of conjugial love; from which opposition comes conjugial cold, and according to this the lascivious pleasure of scortatory love, which spontaneously consumes itself. This is an evil of sin, because what is holy is covered up and its flow into the body thus obstructed, and there succeeds in its place what is profane, and the flow of this into the body is opened. Thence from heavenly, man becomes infernal.

483. To this I will add some things from the spiritual world which are worthy of being related: I heard there, that some married men have a lust for scortation with unmarried women or virgins; some with deflowered women or harlots; some with married women or wives; some with such as are of noble family; and some with such as are of a race not noble. I have been convinced, by many from the various kingdoms of the world, that this is so. While meditating upon the variety of such lusts, I asked whether there are any who take all delight with the wives of others, and none with unmarried women? Therefore, in order that I might know that there are such, several out of a certain kingdom were brought to me, and were constrained to speak according to their libidinous desires. They said their sole pleasure and delight was and is to commit adultery with the wives of others; and that they look out for the beautiful, and hire them for themselves at great cost, according to their wealth; and for the most part they bargain about the price with her alone.

I asked why they did not hire unmarried women? They said that this to them was common, that it was mean in itself, and there was no pleasure in it. I asked again whether the

wives afterwards returned to their husbands and lived with them? They answered they either did or did not, or did so coldly, because they had become harlots.

I afterwards asked them, seriously, whether they ever thought or even now think that this is double adultery, because committed while they have wives, and that such adultery lays a man waste of every spiritual good. But the most of those present laughed at this and said:

"What is spiritual good?"

But I insisted, saying, "What is more detestable than to commingle your soul with the soul of a husband in his wife? Do you not know that the soul of a man is in his seed?"

At this they turned away, and muttered, "What harm does it do there?"

At length I said, "Although you have no fear of the Divine laws, have you no dread of the civil laws?" They answered that they had none, "only of certain of the ecclesiastical order; but in their presence we conceal it, and if we cannot we act with them in a friendly manner."

Afterwards I saw them separated into groups and some of them cast into hell.

484. (4) *That triple adultery is with blood relations.* This adultery is called triple because it is three-fold more grievous than the two former. What the consanguinities or "remnants of the flesh" are, who shall not be approached, may be seen recounted in *Lev.* xviii. 6–17. The reasons why such adulteries are three-fold more grievous than the two mentioned above are internal and external. The internal are on account of their correspondence with the violation of spiritual marriage, which is of the Lord and the church, and thence of good and truth; but the external reasons are for guards lest man become a beast. But there is no leisure to proceed to the exposition of those reasons here.

485. (5) *That there are four degrees of adultery, according to which the predications, inculpations, and after death the imputations of them are made.* These degrees are not kinds, but they enter into each kind and make its differences of more and less evil or good. Here, where an adultery of either kind by reason of the circumstances and contingencies should be ac-

counted milder or more grievous. That circumstances and contingencies do vary everything is known. And yet they are accounted in one way by man from the light of his rational lumen, in another by a judge from the law, and in another by the Lord from the man's state of mind; and therefore predications, inculpations, and after death, imputations are spoken of. For predications are made by man according to the light (*lumen*) of his reason; inculpations are made by a judge according to the law; and imputations are made by the Lord according to the man's state of mind. That these three greatly differ from each other can be seen without exposition; for man, by rational conviction according to circumstances and contingencies, may absolve one whom a judge sitting in judgment according to the law cannot absolve; and also a judge may absolve one who after death is condemned. The reason is that the judge pronounces sentence according to the facts; but after death every one is judged according to the intentions of his will and thence of his understanding, and according to the confirmations of the understanding and thence of the will. Neither of these does the judge see; and yet both judgments are just, one for the good of civil society, the other for the good of heavenly society.

486. (6) *That adulteries of the first degree are adulteries of ignorance, committed by those who do not yet or who cannot take counsel of the understanding, and thereby restrain them:* All evils, and consequently also adulteries, regarded in themselves are at the same time of the internal and of the external man; the internal man intends them and the external man does them. Such then as the internal man is, in the deeds that are done by the external, such are the deeds regarded in themselves. But, as the internal man with its intention does not appear before man, every one must be judged in a court by his deeds and spoken words, according to the established law and its requirements. The inner sense of the law ought also to be considered by the judge. But let examples illustrate: If perchance adultery be committed by an adolescent boy, who does not yet know that adultery is more evil than fornication: If the same were committed by a man of extreme simplicity: If it be committed by one who by disease is bereft

of clear judgment: Or by one who, as is the case with some, is at times delirious, and who is then in the state of those that are actually delirious: Or even if it be done in insane drunkenness; and so on. It is evident that then the internal man, or the mind, is not present in the external, scarcely otherwise than as in an irrational person. Their adulteries are characterized by a rational man according to those circumstances; and yet, by the same man as judge the doer is inculpated and punished from the law. But after death their deeds are imputed according to the presence, the quality, and the faculty of the understanding in their will.

487. (7) *That adulteries committed by such are mild.* This is manifest from what has been said above in n. 486 without further confirmation; for it is known that the quality of every deed and of every thing in general, depends upon the circumstances, and that these mitigate or aggravate. But adulteries of this degree are mild the first time they are committed; and they also remain mild in so far as he or she in the after course of life abstains from them for the reasons that they are evils against God, or that they are evils against the neighbor, or that they are evils against the good of the state, and because being either of these they are evils against reason. But, on the other hand, if they do not abstain from them for one of the reasons mentioned, these also are numbered among grievous ones. It is so according to the Divine law in *Ezek.* xviii. 21, 22, 24, and elsewhere. And yet by man they cannot be exculpated and inculpated, or accounted and judged as light or grievous from those circumstances, because these do not appear before him, yea, are not within the province of his judgment. Therefore the meaning is, that they are so accounted and imputed after death.

488. (8) *That adulteries of the second degree are adulteries of lust, which are committed by those who although able to consult the understanding, yet for contingent causes at those moments cannot.* With the man who from natural is becoming spiritual there are two things that in the beginning contend against each other, which are commonly called the spirit and the flesh. And as the love of marriage is of the spirit and the love of adultery is of the flesh, a contest then is also waged

between these. If the love of marriage conquers, it subdues and subjugates the love of adultery, which is done by the expulsion of it. But if it comes to pass that the lust of the flesh is excited to surging heat beyond what the spirit by reason can control, it results that the state is reversed, and the surging heat of lust overwhelms the spirit with incitements, even so that it no longer is master of its reason, nor thence master of itself. This is meant by adulteries of the second degree being committed by those who, although able to consult the understanding, yet for contingent causes at those moments, cannot. But let examples serve for illustration: If a meretricious wife by cunning captivates a man's mind, enticing him into her bed-chamber, and inflaming him until he loses the mastery of his judgment, and the more if she then threatens him with disgrace if he does not: So, if some meretricious wife is skilled in deceptive arts, or with stimulating potions so excites a man that frenzy of the flesh takes away the freedom of reason from his understanding: Likewise if a man by pleasing allurements leads on the wife of another until her will, being inflamed, is no longer within her control; besides other such cases. That these and like contingencies lighten the gravity of adultery, and give a milder turn to the attribution of blame for it, against the man or the woman seduced, reason favors and admits. Now follows a consideration of the imputations of this degree of adultery.

489. (9) *That adulteries committed by these are imputable according as the understanding afterwards favors them, or does not favor them.* So far as his understanding favors evils, man appropriates them to himself and makes them his own. Favor is consent, and consent induces in the mind a state of love of them. It is similar with adulteries that in the beginning were committed without the consent of the understanding, and are favored. If they are not favored afterwards the contrary results. The reason is, that evils or adulteries that are committed in blindness of the understanding are done from the lust of the body; in likeness they approach to instincts such as are with beasts. With man, it is true, the understanding is present when they are committed, but with a passive or dead force, and not in active or living force.

From these considerations it follows of itself, that such deeds are not imputed except as they are afterwards favored, or are not favored. By imputation here is meant, accusation, and thence adjudication after death, which takes place according to the state of the spirit of the man. But inculpation by man before a judge is not meant. This is not pronounced according to the state of his spirit, but of the body, in the deed. If these did not differ, they would be absolved after death who are absolved in the world, and they would be condemned who are there condemned; and thus for these there would be no hope of salvation.

490. (10) *That adulteries of the third degree are adulteries of the reason, committed by those who by the understanding confirm that they are not evils of sin.* Every man knows that there is will and understanding, for in speech he says, "This I will," and "This I understand." And yet he does not distinguish them, but makes one the same with the other. The reason is that he only reflects upon the things which are of thought from the understanding, and not upon those which are of the love from the will; for these do not, like those, appear in the light. And yet he who does not distinguish between will and understanding cannot distinguish between things evil and good, and hence can know nothing at all about the blame for sin. But who does not know that good and truth are two distinct things, as love and wisdom are? And who, when he is in rational light, (*lumen*) cannot thence conclude that there are two faculties in man which distinctly receive and appropriate these to themselves, and that one is the will and the other the understanding, for the reason that what the will receives and reproduces is called good, and what the understanding receives is called truth? For what the will loves and does is called good, and what the understanding perceives and thinks is called true.

Now, as the marriage of good and truth has been treated of in the First Part of this work, and as many things were there adduced respecting the will and the understanding, and respecting the various attributes and predicates of each, which as I think are perceived even by those who had not thought distinctly about the understanding and the will (for human reason is such that it understands truths from the light of

them, even though it has not distinguished them before), therefore, in order that the distinctions of the understanding and the will may be more clearly perceived I will here present some truths, to the end that it may be known of what quality adulteries of the reason or the understanding are, and after that of what quality adulteries of the will are. The following may serve for the cognizance of them: (1) That the will does nothing of itself alone, but whatever it does it does by the understanding. (2) And on the other hand the understanding does nothing of itself alone, but that whatever it does it does from the will. (3) That the will in-flows into the understanding, but not the understanding into the will; but that the understanding teaches what is good and evil, and consults the will, in order that of the two it may choose and do what is pleasing to it. (4) That after this a twofold conjunction results, one in which the will acts from within and the understanding from without, another in which the understanding acts from within and the will from without. Thus are the adulteries of the reason, here treated of, distinguished from the adulteries of the will, to be considered hereafter. They are distinguished because one is more grievous than the other; for adultery of the reason is less grievous than adultery of the will, because in adultery of the reason the understanding acts from within and the will from without; while in adultery of the will, the will acts from within and the understanding from without, and the will is the very man, and the understanding is the man from the will, and that which acts from within dominates over that which acts from without.

491. (11) *That adulteries committed by these are grievous according to their confirmation.* The understanding alone confirms, and when it confirms it makes an ally of the will and stations it round about itself, and so brings it to compliance. Confirmations are effected by reasonings which the mind lays hold of, either from its higher or from its lower region; if from the higher region which communicates with heaven it confirms marriages and condemns adulteries; but if from its lower region which communicates with the world it confirms adulteries and makes light of marriages. Every man is able to confirm evil as well as good; likewise falsity and truth; and the confirmation

of evil is perceived as more delightful than the confirmation of good, and the confirmation of falsity appears clearer than the confirmation of truth. The reason is that the confirmation of what is evil and false draws its reasonings from the delights, the pleasures, the appearances, and the fallacies of the bodily senses, while the confirmation of good and truth takes its reasons from a region above the sensuals of the body.

Now, as things evil and false can be confirmed equally with things good and true, and as the confirming understanding draws the will to its side, and the will with the understanding forms the mind, it follows that the form of the human mind is according to confirmations, turned towards heaven if its confirmations are for marriages, but turned towards hell if they are for adulteries. And such as the form of a man's mind is such is his spirit, that is to say, such is the man. It is manifest now from these considerations that adulteries of this degree are imputed after death according to their confirmations.

492. (12) *That adulteries of the fourth degree are adulteries of the will, committed by those who regard them as allowable and pleasing, and not of so much account as to make it worth while to consult the understanding about them.* These adulteries are distinguished from the former by their origins. Their origin is from a depraved will connate with man; or from inherited evil which man after he uses his own judgment, obeys blindly, passing no judgment upon it as to whether it be evil or not. For this reason it is said that he does not regard them of so much account as to make it worth while to consult the understanding about them. But the origin of the adulteries which are called adulteries of the reason is from a perverse understanding; and they are committed by those who confirm that they are not evils of sin. In these the understanding takes the lead; in those, the will. These two distinctions appear to no man in the natural world, but they plainly appear to the angels in the spiritual world. In the latter world, in general, all are distinguished according to evils that issue originally from the will, or from the understanding, and are accepted and appropriated. And according to these distinctions they are separated in hell. Those there who are evil from the understanding dwell towards the front and are called

satans; but those that are evil from the will dwell behind and are called devils. On account of this universal distinction they are called satans and devils in the Word. With those evil ones, and also with the adulterers who are called satans, the understanding leads; but with those who are called devils the will takes the lead. But it is impossible to explain the difference so that the understanding shall see it, unless the distinction is first known between the will and the understanding; and unless the formation of the mind by the will through the understanding, and its formation by the understanding through the will is first described. An acquaintance with these must send its light before, in order that the above mentioned distinctions may be seen by the reason. But that is the work of a volume.

493. (13) *That adulteries committed by these are most grievous, and are imputed to them as evils of purpose; and they are deeply seated in them as guilt.* That these are most grievous, and more grievous than the former, is because in them the will takes the leading part, and in the former the understanding, and the life of a man is of his will essentially, and of his understanding formally. The reason is, that the will acts as one with the love, and love is the essence of a man's life, and this forms itself by such things as are accordant with it in the understanding. The understanding regarded in itself is therefore nothing else than the form of the will. And as love is of the will, and wisdom is of the understanding, therefore wisdom is no other than the form of love. In like manner truth is but the form of good. That which flows out from the very essence of a man's life, that is, what comes from his will or love, is chiefly called purpose; but what flows from the form of his life, that is, from the understanding and its thought, is called intention. Guilt also is predicated chiefly of the will. Hence it is said that every one has the guilt of evil by inheritance, but evil is from the man. It is for these reasons that adulteries of the fourth degree are imputed as evils of purpose, and are deeply seated as guilt.

494. (14) *That adulteries of the third and the fourth degree are evils of sin, according to the measure and the quality of the understanding and the will in them, whether they are com-*

mitted in act, or not committed in act. That adulteries of the reason or understanding, which are of the third degree, and adulteries of the will, which are of the fourth degree, are grievous and consequently are evils of sin, according to the quality of the understanding and the will in them, may be seen from the comments upon them above in n. 490–493. The reason is that man is man by virtue of the will and understanding; for from these two exist not only all things that take place in the mind, but also all that take place in the body. Who does not know that the body does not act of itself, but the will through the body? And that the mind does not speak of itself, but the thought through the mouth? If therefore the will were taken away action would cease in a moment; and if thought were taken away the speech of the mouth would cease in a moment. Hence it is very evident that adulteries which are committed in act are grievous according to the measure and quality of the understanding and the will in them. That they are alike grievous if the same are not committed in act is plain from these words of the Lord:—

> It was said by them of old time, Thou shalt not commit adultery; but verily I say unto you That whosoever looketh on the woman of another to lust after her, hath committed adultery with her already in his heart (*Matt.* v. 27, 28).

To commit adultery in the heart is in the will. There are many reasons which effect that one may not be an adulterer in act and yet be an adulterer in will and understanding. For there are those who abstain from adulteries as to the act, for fear of the civil law and its penalties; for fear of the loss of reputation and thence of honor; for fear of diseases from them; for fear of quarrels with the wife at home, and hence intranquillity of life; for fear of vengeance by the husband, or by relations; and for fear also of chastisement by servants; from poverty or from avarice; for weakness, arising from sickness, or from abuse, or from age, or from impotency and thence shame. If for these and like causes any one restrains himself from adulteries in act, and yet favors them in will and understanding, he is still an adulterer; for he nevertheless believes that they are not sins, and in his spirit does not hold them to be unlawful in the sight of God, and thus in spirit he commits them, al-

though not in the body before the world. Therefore after death when he becomes a spirit he speaks openly in favor of them.

495. (15) *That adulteries from purpose of the will and adulteries from confirmation of the understanding render men natural, sensual, and corporeal.* Man is man, and is distinguished from the beast by the fact that his mind is divided into three regions, into as many as the heavens; and that he can be elevated from the lowest region into the higher, and also from this into the highest, and so become an angel of one heaven, and even of the third heaven. To this end the faculty is given to man of elevating his understanding even thither. But if the love of his will is not elevated at the same time he does not become spiritual but remains natural. Nevertheless he retains the faculty of elevating the understanding. The reason why he retains it is that he may be reformed; for he is reformed by means of the understanding, which is effected by cognitions* of good and of truth, and by rational intuition from them. If he views these cognitions rationally, and lives according to them, then the love of the will is at the same time elevated, and in that degree the human is perfected, and the man becomes more and more man. It otherwise betides if he does not live according to the cognitions of good and truth. Then the love of his will remains natural, and his understanding becomes spiritual by turns; for it elevates itself alternately, like an eagle, and looks down upon what is of his love beneath, and when it sees it it flies down and conjoins itself to it. If therefore the lusts of the flesh are of his love, to these it swoops down from its height, and in conjunction with them satisfies itself with their delights; and then, on the watch for reputation, that it may be deemed wise, it soars again on high, and so up and down by turns, as has just been said.

Adulterers of the third and the fourth degree—who are those that have made themselves adulterers from purpose of the will, and by confirmation of the understanding—evidently are natural; and that they gradually become sensual and corporeal, is because they immerse the love of their will, and at the same time the understanding with it, in the unclean things of scor-

* In the Latin *cogitationes* (thoughts), probably a misprint for *cognitiones*, cognitions.

tatory love and take delight in them, like unelean birds and beasts in stinking and excrementitious matters as in dainties and delieaeies; for the reeking fumes surging up out of the flesh fill the dwelling-place of their mind with their grossness, and make that the will sensates nothing more dainty and delieate. These are they who after death beeome corporeal spirits, and from whom stream forth the unelean things of hell, and of the church, of whieh above at n. 430, 431.

496. There are three degrees of the natural man. In the first degree are those who love the world alone, setting their heart upon riches. These properly are meant by the natural. In the seeond degree are those who love only the delights of the senses, placing their heart in every kind of luxury and pleasure. These properly are meant by the sensual. In the third degree are those that love only themselves, setting their heart upon the attainment of honor. These properly are meant by the eorporeal, for the reason that they immerse all things of the will and thenee of the understanding, in the body, and looking back from others at themselves, they regard but themselves and love only their own. But the sensual immerse all the things of the will, and thenee of the understanding, in the allurements and fallacies of the senses, indulging in them alone. But the natural pour all the activities of the will, and thenee of the understanding, into the world, greedily and fraudulently seeking wealth, and looking to no other use in it and from it but that of possession. The adulteries named above turn human beings into these degenerate degrees, one into one kind, another into another, each as suits his pleasure, whieh eonstitutes his genius.

497. (16) *And this to such a degree that at length they cast away from them all things of the church and of religion.* That adulterers from purpose and from eonfirmation cast away from them all things of the ehurch and of religion, results from the fact that the love of marriage and the love of adultery are opposites (n. 425), and the love of marriage makes one with the church and with religion (see n. 130, and everywhere else in the First Part). Hence the love of adultery, being opposite, makes one with the things that are against the ehureh. That these adulterers east away from them all things of the ehurch

and of its religion, is because the love of marriage and the love of adultery are opposites, just as the marriage of good and truth is opposite to the connubial bond of evil and falsity (n. 427, 428). And the marriage of good and truth is the church, and the connubial bond of the evil and false is opposed to the church. That these adulterers reject from them all things of the church and of religion, is because the love of marriage and the love of adultery are opposite as heaven and hell are (n. 429), and in heaven is the love of all things of the church, and in hell is the hatred against all things of the church. That these adulterers reject from them all things of the church and of religion, is also because their delights begin from the flesh and are of the flesh even in the spirit (n. 440, 441), and the flesh is against the spirit, that is, contrary to the spiritual things of the church; and for that reason also the delights of scortatory love are called pleasures of insanity. If you desire proofs, pray go to those whom you know to be such adulterers, and ask in secret what they think about God, about the church, and about eternal life, and you will hear. The real reason is that as conjugial love opens the interiors of the mind, and thus elevates them above the sensuals of the body even into the light and warmth of heaven, so on the other hand the love of adultery closes up the interiors of the mind, and thrusts the mind itself as to its will down into the body, even into all the concupiscences of its flesh, and the deeper the depth, the more it is drawn away and removed from heaven.

498. (17) *That nevertheless they are still possessed of human rationality, like others.* That the natural, sensual, and corporeal man is equally rational with the spiritual man as to the understanding, has been shown me from satans and devils rising up by permission out of hell, and conversing with angelic spirits in the world of spirits, respecting which see here and there in the Relations. But as the love of the will makes the man, and draws the understanding into consent, therefore such are not rational except when in a state removed from the love of the will, but when they return again into that love they rave worse than wild beasts. And yet without the faculty of elevating the understanding above the love of the will man

would not be man, but a beast, for a beast does not enjoy that faculty, consequently he would not have the power of choosing anything, and of doing from choice what is good and to advantage, and thus could not be reformed, and be led to heaven, and to live to eternity. It is for this that adulterers, from purpose and from confirmation, although merely natural, sensual, and corporeal, have yet like others the gift of understanding and rationality. But when they are in the lust of adultery, and think and speak from that and of that, they do not enjoy that rationality. The reason is that then the flesh acts upon the spirit and not the spirit upon the flesh. But it should be known that after death these at length become stupid. Not that the faculty of becoming wise is taken away from them, but that they will not be wise because wisdom is undelightful to them.

499. (18) *But that they use this rationality when they are in externals, but when in their internals they abuse it.* They are in externals when they speak in public places and in company; but in their internals when at home and by themselves. Put it to the test if you will. Take any such person, one of the order called Jesuits for example, cause him to speak in company or teach in a temple about God, about the holy things of the church, and about heaven and hell, and you will find him a more rational zealot than any other, perhaps he will even move you to groans and tears for your salvation. But take him to your house, extol him above the other orders, call him a father of wisdom, and make yourself a friend until he opens his heart, and you will hear what he will then declare about God, about the holy things of the church, and about heaven and hell; namely, that they are fantasies and delusions, and thus are bonds invented for souls, wherewith to catch and bind the great and the small, the rich and the poor, and keep them under the yoke of their dominion. This will suffice to illustrate what is meant by saying that natural men, even down to the corporeal, are, like others, possessed of human rationality, but that they use it when they are in externals but abuse it when in their internals. The deduction from it is that one is not to be judged from the wisdom of his mouth, but from the wisdom of his life joined with that.

500. To this I will add the following Relation:—

Once in the world of spirits I heard a great tumult. Thousands were congregated, and were crying out, "Punish them! Punish them!"

I went nearer, and asked "What is the matter?"

One who had separated from the great assemblage told me they were in angry wrath against three priests who were wandering about and preaching everywhere against adulterers, saying that with adulterers there is no acknowledgment of God, and that heaven is closed and hell opened to them, and that in hell they are unclean devils, because a long way off they appear like swine wallowing in excrements; and that the angels of heaven abhor them.

I asked, "Where are those priests? And why is there such an outcry on account of it?"

He replied, "The three priests are in the midst of them guarded by attendants; and the assemblage is of those who believe adulteries are not sins, and who declare that there is an acknowledgment of God among adulterers, equally as with those who keep to their wives. They are all from the Christian world. And a visitation was made by angels to see how many there were who believed adulteries to be sins, and there were not found a hundred out of a thousand."

And he told me that these nine hundred speak in this way about adulteries:

"Who does not know that the delight of adultery is pre-eminent above the delight of marriage? That adulterers are in perpetual heat, and thence in alertness, in industry, and an active life more than those who live with only one woman? On the other hand that love with a married partner grows cold, and sometimes to such a degree that at length scarcely a word of converse and companionship with her is alive? Not so with harlots. That the deadening of life with a wife arising from lack of potency is restored and revived by scortations? Is not that which restores and revives more excellent than that which deadens? What is marriage but licensed scortation? Who knows the distinction? Can love be forced? And yet love with a wife is forced, by the covenant, and by the laws. Is not love with a wife the love of the sex? And

so universal is this love that it exists even among birds and beasts. What is conjugial love but the love of the sex? And the love of the sex is free with every woman. The reason why the civil laws are against adultery is, that the proposers of the laws have believed it would be for the public good; and yet the proposers themselves and sometimes the judges commit adultery, and say among themselves, 'He that is without sin let him cast the first stone.' Only the simple and the religious believe adulteries to be sins; not so the intelligent who, like us, view them from the light of nature. Are not offspring born from adulteries as well as from marriages? Are not those of illegitimate birth just as fit and useful for employments and ministries as the legitimate? And besides, families are provided for the otherwise unfruitful. Is not this a benefit and not an injury? What harm to a wife if she admits several rivals? And what harm to a man? That it is a dishonor to a man is a frivolous notion from fancy. That adultery is contrary to the laws and statutes of the church is from the ecclesiastical order, for the sake of power. But what has the theological and spiritual to do with a merely corporeal and carnal delight? Are there not such presbyters and monks? And can they not for all that acknowledge and worship God? Why then do these three preach that with adulterers there is no acknowledgment of God? We do not tolerate such blasphemies. Let them therefore be judged and punished."

Then I saw that they called judges, whom they asked to sentence them to punishment. But the judges said:

"That is not within our province, for it concerns the acknowledgment of God and sin, and thus salvation and damnation. Judgment concerning these must be from heaven. But we will give you counsel how you may know whether those three priests have been preaching things that are true. There are three places which we judges know of, where such matters are investigated and revealed in a singular manner. *One* is where a way stands open for all to heaven; but when they enter heaven they themselves perceive what is their quality with respect to the acknowldgement of God. The *second* place is where also a way stands plainly open into heaven; but none can enter the way but those who have heaven within them.

The *third* place is where there is a way to hell; and that way they that love infernal things enter spontaneously, because from delight. We judges send to those places all who demand judgment of us respecting heaven and hell."

Hearing this the assemblage said: "Let us go to those places."

And as they were going to the first place, where a way is open to all into heaven, there suddenly arose thick darkness wherefore some lighted torches and carried these before them.

The judges with them said, "This befalls all who go to the first place, but as they draw near, the fire of the torches grows more dim and is extinguished in that place by the light of heaven flowing in, which is a sign that they are there. This is because heaven is first closed and afterwards is opened to them."

And they came to that place, and the torches having gone out, of themselves, they saw a way tending obliquely upwards into heaven. Those who were in angry wrath against the priests entered it. Among the first were those who were adulterers from purpose; after them those who were adulterers from confirmation. And as they were ascending the first cried out "Come on," and they that followed cried "Make haste;" and they pressed forward.

After a short hour, when all were within the heavenly society, there appeared a cleft between them and the angels, and the light of heaven flowing in into their eyes over the cleft opened the interiors of their minds, from which they were constrained to speak as they inwardly thought. And then they were questioned by the angels whether they acknowledged that there is a God.

The first, who were adulterers from purpose of the will, answered, "What is God?"

And they looked at each other and said: "Who among you has seen Him?"

The second, who were adulterers from confirmation of the understanding, said: "Are not all things of nature? What is there above her but the sun?"

And then the angel said to them: "Depart from us. Now you yourselves perceive that you have no acknowledgment of

God. When you descend, the interiors of your mind will be closed and its exteriors opened, and then you can speak contrary to the interiors, and say that there is a God. Believe, that as soon as a man actually becomes an adulterer, heaven is closed to him, which being closed God is not acknowledged. Listen to the reason: From adulteries comes all the uncleanness of hell, and it stinks in heaven like the rotting mire of streets."

Hearing this they turned and descended by three ways. And when they were below, the first and second conversing among themselves said, "The priests have conquered there. But we know that we as well as they can speak of God, and when we say that He is, do we not acknowledge Him? The interiors and exteriors of the mind which the angels told of are inventions. But let us go to the second place designated by the judges, where a way to heaven is opened to those that have heaven within them, that is to those who are about to go to heaven."

And when they drew near there went forth a voice out of that heaven, "Shut the gates! There are adulterers in the neighborhood."

And instantly the gates were closed, and guards with staffs in their hands drove them away. And the guards released from custody the three priests against whom they had raised the outcry, and led them into heaven. And the moment the gate was opened for the priests the delight of marriage breathed forth out of heaven upon the rebels, which because it was chaste and pure almost took their breath away. And, therefore, for fear of fainting from suffocation they hurried away to the third place which the judges told them of, from whence there was a way to hell. And then there breathed forth from thence the delight of adultery, by which those who were adulterers from purpose and those who were adulterers from confirmation were so revived that they went down, dancing as it were, and plunged like swine into the unclean things there.

ON THE LUST OF DEFLORATION.

501. The lusts that are treated of in the four chapters following are not only lusts of adultery, but more grievous than they, seeing that they do not exist except from adulteries; for they are seized upon after adulteries are loathed. As the lust of defloration, the first treated of, which cannot begin with any one before; equally so the lust of varieties, the lust of violation, and the lust of seducing innocences,—the consideration of which lusts is to follow. They are called lusts, because according to the measure and the quality of the lust for them, so great and of such quality is the appropriation of them. As regards the lust of defloration, in particular, to make evident the conviction that it is infamous, the subject shall be exhibited under these heads:—

(1) From the state of a virgin or undefiled woman before marriage and after marriage.

(2) That virginity is the crown of chastity and the token of conjugial love.

(3) That defloration without the purpose of marriage is the infamous act of a robber.

(4) That the lot after death of those who have confirmed within them that the lust of defloration is not an evil of sin is grievous.

The elucidation of this now follows.

502. (1) *On the state of a virgin or undefiled woman before marriage and after marriage.* What the state is of a virgin before she is informed respecting the various particulars of the conjugial torch, has been made clear to me by wives in the spiritual world, by those there who departed from the natural world in their infancy and were educated in heaven. They said that when they came to a marriageable state they began to love conjugial life from seeing married partners, but only to the end that they might be called wives, and might have friendly and trustful companionship with one man, and also that, being released from the house of obedience, they might

act of their own right. And respecting marriage, they said that they only thought from the blessedness of mutual friendship and confidence in a consort man, and not at all from the delight of any flame. But that after the nuptials their virgin state was changed into a new state, of which they knew nothing at all before. And they said that this was a state of expansion of all things of the life of the body, from the first to the last, for the reception of the gifts of the husband and for the uniting of these to her own life, so that she might become the love of him and a wife; and that this state began from the moment of defloration, and that after this the flame of love burned for the husband alone; and that the delights of that expansion they felt to be heavenly; and that because she was introduced into that state by her husband, and because it was from him and so was his in her, she clearly could not but love him alone. By these revelations it was made plain what is the nature of the state of virgins in heaven before marriage and after marriage. That on earth the state is similar, of virgins and wives who are joined at the first omens * is not unknown. What virgin can know that new state before she is in it? Ask, and you will hear. It is different with those who catch allurement from information before marriage.

503. (2) *That virginity is the crown of chastity and the token of conjugial love.* Virginity is called the crown of chastity because it crowns the chastity of marriage, and is also the sign of chastity. For that reason the bride at the nuptials bears upon her head a crown. It is also a sign of the holiness of marriage; for the bride after the virgin flower gives and consecrates her whole self to the bridegroom, then her husband; and on the other hand the husband gives and consecrates his whole self to the bride, now his wife. Virginity is also called the token of conjugial love because it is of the covenant, and the covenant is that love shall unite them into one man, or into one flesh. The men themselves also before the nuptials regard the virginity of the bride as the crown of her chastity, and as the token of conjugial love, as the very dainty

* Latin omen. The ancients before marriage offered sacrifices and watched the attendant omens, or signs, to see if they were favorable. The first omens, or the first time these were taken, means no doubt, the first intention or desire of marriage.

from which the delights of that love are to begin and to be perennial. From these considerations, and those presented before, it is evident that after the zone is taken away and the virginity tasted, the virgin becomes a wife, and if not a wife she becomes a harlot. For the new state into which she is then inducted is a state of love for her man, and if not for the man it is a state of wantonness.

504. (3) *That defloration without the purpose of marriage is the infamous act of a robber.* Some adulterers have a passion for deflowering virgins, and thence girls also in their guileless age. They are allured to such abasement either by the persuasions of bawds, and by gifts from the men, or by the promise of marriage; and after defloration those men abandon them and search for others and others. Add to this that they take no pleasure in past victims, but continually from new ones; and that the lust increases until it becomes the head of their carnal delights. And to these they join also this villainy, that by various wiles they decoy virgins about to be married, or immediately after the nuptials, to offer them the firstfruits of marriage, which they actually thus basely defile. I have also heard that when that burning heat with its potency has failed, they glory in the number of virginities as in so many golden fleeces of Jason. This atrocity, which is violation, because it has its beginning in the age of vigor and is confirmed by boastings afterwards, remains inrooted and thus infixed after death. How great the atrocity is, appears from what has been shown above, that virginity is the crown of chastity, the pledge of future conjugial love, and that the virgin gives up her soul and life to him on whom she bestows it. Conjugial friendship and its confidence are also founded upon it. And a woman deflowered by such, after this door of conjugial love has been broken through, loses her modesty and becomes a harlot, and of this also the robber is the cause. These robbers themselves, if after going through these lascivious excesses and profanations of chastity, they apply the mind to marriage, have in mind only the virginity of their future married partner, after they have tasted which they loathe both bed and bed-chamber, yea, they also loathe the whole female sex, except young girls. And because such men are violators of marriage and despisers of

the female sex and thus are spiritual robbers, it is plain that the Divine nemesis pursues them.

505. (4) *That the lot after death of those who have confirmed with themselves that the lust of defloration is not an evil of sin is grievous.* Their lot is this: That when they have passed through the first period in the world of spirits, which is of modesty and morality, because in association with angelic spirits, after they from their externals are let into their internals, and at the same time into the concupiscences by which they had been allured in the world; and they are let into these in order that it may appear in what degree they were, and if in a minor degree, that after they have been let into them they may be released and be suffused with shame. But those who had been in this malignant lust to such a degree that they perceived eminent delight in it, and gloried in these thefts as over the most honorable spoils, do not suffer themselves to be led away from it. They are therefore allowed to go forth in their freedom, and then immediately they wander about and inquire for brothels, and when they are pointed out to them they also go in. These places are at the sides of hell. But when they there meet only with prostitutes they go away and inquire where there are virgins. And then they are taken to harlots who by phantasy are able to assume surpassing beauty, and blooming girlish grace, and to boast that they are virgins, towards whom they burn in like manner as in the world. And therefore they bargain with them; but when about to enjoy their bargain the phantasy induced is dispelled from heaven, and those virgins then appear in their own deformity, monstrous and swarthy, to whom nevertheless they are compelled to cleave for a brief hour. These harlots are called sirens. But if they do not suffer themselves to be led out of their insane lust by such fascinations, they are cast down into a hell which is on the border of the south and west, beneath the hell of the more cunning courtezans, and are associated there with their companions. It was given me to see them in that hell, and I was told that there were many there of noble stock and of the more opulent. But, because they had been of such character in the world, all memory of those things—of their lineage, and of their dignity by virtue of wealth—is taken away, and the persuasion

is induced that they are vile slaves and hence unworthy of any honor. Among themselves indeed they appear as men, but as seen by others who are permitted to look in there, they appear like apes, with a savage instead of a kindly face, and horrid features instead of those of pleasantry. They walk drawn together at the loins and thus crooked, the upper part inclined forwards as if about to fall. And they have an offensive smell. They loathe the sex, and turn away from those of them whom they see, for they have no desire. Such do they appear when near, but at a distance like lapdogs or whelps of delights; and something like barking is heard in the sound of their speech.

ON THE LUST OF VARIETIES.

506. By the lust of varieties here treated of is not meant the lust of fornication, which was treated of in its own chapter. This, although wont to be promiscuous and vagrant, yet does not occasion the lust of varieties, except when it exceeds moderation and the fornicator looks to the number and boasts of that from cupidity. This idea initiates this lust, but what it becomes in its progress, cannot be perceived distinctly, unless in some order; which shall be this:—

(1) That by the lust of varieties is meant the lust of scortation altogether unrestrained.

(2) That this lust is love of the sex and at the same time a loathing of it.

(3) That this lust altogether annihilates conjugial love with them.

(4) That their lot after death is miserable, since the inmost of life is wanting to them.

The exposition of these heads follows.

507. (1) *That by the lust of varieties is meant the lust of scortation altogether unrestrained.* This lust insinuates itself with those who in youth have loosed the restraints of modesty, and with whom there have not been wanting plenty of courtesans, especially if there was no lack of means to meet their demands. They implanted and inrooted the lust within themselves by inordinate and unlimited scortations, by shameless thoughts about the love of the female sex, and by confirmations that adulteries are not at all sins. As it goes on, the lust so increases in them that they desire the women of all the world, and would have a troupe, and a new one every day. Since this lust casts itself out from the common love of the sex implanted in every man, and altogether from the love of one of the sex, which is conjugial love, and casts itself into the exteriors of the heart as the delight of a love apart from them and yet of them, therefore it is so inrooted inwardly in the cuticles that it remains in the touch after the bodily powers have become lan-

guid. They make nothing of adulteries, and therefore think of the whole female sex as of a common strumpet, and of marriage as common prostitution, and so they mix immodesty with modesty and from the mixture are made insane. From this it is manifest what is meant by saying that the lust of varieties is the lust of scortation altogether dissolute.

508. (2) *That this lust is love and at the same time a loathing of the sex.* They have a love for the sex because there is variety from the sex, and they have a loathing for the sex because after the first enjoyment they cast the woman off and lust for others. This obscene lust rages with heat towards a new woman, and after the heat, becomes cold to her, and cold is loathing. That this lust is love and at the same time loathing for the sex may be illustrated thus: Place on the left hand a company of those that they have enjoyed, and on the right a company of those whom they have not enjoyed. Would they not look upon these with love and upon those with loathing? And yet each company is of the sex.

509. (3) *That this lust altogether annihilates conjugial love with them.* This is because that lust is utterly opposed to conjugial love, so opposed in fact that it not merely rends but as it were grinds it to dust and thus annihilates it. For conjugial love is towards one of the sex; but this lust does not stop with one, but after an hour or a day turns as cold towards her as it was hot before, and as cold is aversion, by the cohabitation and brief tarrying together it is increased to loathing, and conjugial love is so completely destroyed that no remnant of it is left.

It may be seen from these considerations that this lust is deadly to conjugial love, and that as conjugial love constitutes the inmost of life with man it is deadly to his life. And that this lust, by successive intereceptions and closing of the interiors of the mind, becomes at length cutaneous, and thus merely alluring, the understanding or reasoning faculty nevertheless remaining.

510. (4) *That their lot after death is miserable, since the inmost of life is wanting to them.* The excellence of the life of every one is according to his conjugial love; for it conjoins itself with the life of the wife and by the conjunction exalts

itself. But as with these not the least of conjugial love remains, nor therefore anything of the inmost of life, for that reason their lot after death is wretched. After passing a period of time in their externals, during which they speak rationally and act civilly, they are let into their internals, and then into a similar lust and its delights, in the same degree of it in which they had been in the world. For after death every one is let into the same state of life that he had appropriated to himself, to the end that he may be led out of it; for one cannot be led away from his evil unless he has first been led into it. Otherwise the evil would hide itself and pollute the interiors of the mind, and diffuse itself like a pestilence, and finally burst the barriers, and ruin the externals which are of the body. To this end brothels are opened to them, which are at the side of hell where there are harlots, with whom there is opportunity of varying their lusts; but indulgence is permitted with only one a day, and with more on the same day is prohibited under penalty. Afterwards, when it has been found out by exploring them, that the lust is so implanted that they cannot be led away from it, they are taken to a certain place which is directly over the hell assigned to them, and then they appear to themselves as if falling into a swoon, and to others as if they were sinking down with upturned face; and the ground is actually opened under their backs and they are swallowed up, and sink down into the hell where their like are. They are thus gathered to their own. It was given me to see them there and also to speak with them. Among themselves they appear like men, which is granted them that they may not be a terror to their associates. But at some distance they appear with a face constantly white, as if of cuticle only, and this because there is no spiritual life in them, which every one has according to the conjugial inherent in him. Their speech is dry, parched, and sad. When hungry they wail, and their wailings are heard as a grumbling of peculiar sound They have tattered garments, and the nether garments are drawn up over the belly around the breast, for they have no loins, but the ankles of their feet start from the lowest part of the belly. The reason is that the loins with men correspond to conjugial love, and this they have not. They said

that they loathe the sex for the reason that they have no potency. And yet among themselves they can argue about various matters, as if from rationality; but because they are cutaneous, they reason from the fallacies of the senses. Their hell is in the western quarter towards the north. But these same from a long way off do not appear as men, nor as monsters, but as formed of ice. But it should be known that such do they become who are imbued with that lust to such a degree that they have rent in pieces and annihilated the human conjugial with themselves.

ON THE LUST OF VIOLATION.

511. By the lust of violation is not meant the lust of defloration. This lust is for the violation of virginities, but not of virgins when it is done by consent. But the lust of violation here treated of draws back from consent, and is intensified by refusal. In fact it is a passion for violating whatsoever women entirely refuse and violently resist, whether virgins or widows or wives. They are like robbers and pirates who delight in rapine and spoils, and not in gifts or things justly acquired; and like malefactors who are eager for unlawful and forbidden things, and spurn those that are lawful and permitted. These violators are utterly averse to consent, and are impassioned by repugnance, which if they observe not to be internal, the ardor of their lust is instantly quenched, as a fire by water thrown upon it.

It is known that wives do not submit themselves spontaneously to the will of their husbands in respect to the ultimate acts of love; and that from prudence they offer resistance, as if to violations, to the end that they may ward off from their husbands the cold springing from what is common because continually allowable, and springing also from an idea of the lascivious with respect to them.

Yet these repugnancies, although they inflame, are not the cause but only the beginnings of this lust. The reason of it is, that after conjugial love, and also scortatory love, have become spent by practice, they like to be kindled by absolute refusals, that they may recover. The lust thus begun increases afterwards, and as it increases it spurns and breaks all bounds of the love of the sex and exterminates itself, and from a lascivious, corporeal, and fleshly love it becomes cartilaginous and bony; and then, from the periostea which have acute sensibility, it becomes acute. But yet this lust is rare, because it exists only with those who have entered into marriage and then indulged in scortations until they became spent. Besides

this natural cause of that lust there is yet a spiritual cause, of which something is to be said in what follows.

512. Their lot after death is of this kind. These violators then, of their own accord, separate themselves from those who are in the limited love of the sex; and altogether from those who are in conjugial love, and thus from heaven. Afterwards they are given up to most crafty strumpets, who, not only by persuasion, but also by perfectly dramatic imitation, are able to feign and represent as if they were chastities themselves. These perceive well who are in that lust; they talk before them about chastity and its preciousness; and when the violator approaches and touches them, they burn with indignation and fly as with terror to their chamber, where there is a couch and a bed, and when they have lightly closed the door after them they lie down. And then by their art they inspire the violator with an unbridled desire to force the door, burst in, and rush to the assault. When he does this, the strumpet rising up begins to fight the violator, tearing his face with her hands and nails, rending his garments, and with frantic voice calling upon her strumpet companions, as upon female attendants, for help, and opening the window calling, "Thief! Robber! Murderer!" And when the violator is ready she wails and weeps, and after the violation casts herself down and cries "Infamous!" And then, in a low tone, she threatens that unless he atones for the violation with a large payment she will compass his ruin. While they are in this theatrical venery, they appear at a distance like cats, which in a manner almost similar fight, run away, and squall, before connection. After some such brothel-contests they are taken away, and removed to a cavern where they are compelled to some work. But because they have a bad odor, from the fact that they have dispersed the conjugial, which is the precious jewel of human life, they are sent away to the utmost limits of the western quarter, where they appear at some distance, emaciated as if consisting of bones covered only with skin, and from afar off like panthers. When it was given me to see them nearer, I was astonished to see that some of them held books in their hands and were reading; and I was told that this is, because in the world they spoke various things about the spiritual

things of the church and yet defiled them by adulteries, even to these, their extremities, and that such is the correspondence of this lust with the violation of the spiritual marriage. But it should be known that they are few who are in this lust.

It is certain that women, because it does not become them to put forth their love, do from time to time resist, and that the resistance invigorates; but yet this is not from any lust of violation.

ON THE LUST OF SEDUCING INNOCENCES

513. The lust of seducing innocences is not the lust of defloration, and not the lust of violation, but is peculiar and singular by itself. It exists especially with the crafty. The women who appear to them as innocences are those who regard the evil of scortation as an enormous sin, and who therefore strive for chastity and at the same time for piety. Towards these they burn. In countries of the Catholic religion there are monastic virgins. As they believe these to be pious innocences before all others, they regard them as the dainties and delicacies of their lust. That they may seduce the ones or the others, being crafty they first devise artifices, and then, after they have imbued their genius with them, without being withdrawn by shame, they practise them as if from nature. Their artifices are chiefly simulations of innocence, of love, of chastity, and of piety. By these and other crafty wiles they enter into their interior friendship and thence into their love; and this, by various persuasions and at the same time insinuations, they turn from spiritual into natural; and after that, by excitations on the corporeal plane into carnal love, and then they take possession of them at pleasure; having accomplished this, they rejoice in heart, and laugh to scorn those whom they have violated.

514. The lot of these seducers after death is sad, for this seduction is not only impiety but also malignity. After they have passed through the first period, which is in externals, during which they excel many others in elegant manners and pleasant speech, they are brought into another period of their life, which is in internals, in which the lust is set free and begins its play. And then they are first brought to women who had taken the vow of chastity. With these they are explored, as to the quality of the malignity of their concupiscence, to the end that they may not be judged until convicted. When they perceive their chastity their deceit begins to act and to practice its wiles; but as it is in vain they leave them.

Afterwards they are introduced to women of genuine innocence. When they attempt in like manner to beguile these, by a power given these women, they are grievously punished. They occasion a heavy numbness upon their hands and feet, and likewise upon their necks, and finally make them feel as it were a swoon, and while they are suffering these distresses they escape from them. After this a way is opened for them to a certain company of harlots who have learned skilfully to counterfeit innocence. These at first expose them to laughter among themselves; and finally, after various promises, they suffer themselves to be violated. After some such scenes the third period comes upon them, which is that of judgment; and then, having been convicted, they sink down and are gathered to their like in a hell which is in the northern quarter, and they appear there from afar off like weasels. But if they had been filled with deceit they are taken down from this to the hell of the deceitful, which is at a depth below, at the back, in the western quarter. In this hell they appear from afar like serpents of various kinds, and the most deceitful like vipers. But in the hell itself, into which it was given me to look, they appeared lurid, with a chalky face. And as they are mere concupiscences they do not like to speak, and if they speak they only mutter and mumble various things, which are understood by none but the companions at their side. But presently, as they sit or stand, they make themselves inconspicuous; and they flit about in the cavern like specters; for they are then in phantasy and a phantom appears to fly. After the flight they rest, and then, which is surprising, they do not know one another. This is due to the fact that they are in deceit, and deceit does not believe another, and so withdraws itself. When they perceive anything of conjugial love they flee into crypts and hide themselves. They also are without the love of the sex, and are very impotences. They are called infernal genii.

ON THE CORRESPONDENCE OF SCORTATIONS WITH THE VIOLATION OF THE SPIRITUAL MARRIAGE.

515. I might here premise something respecting correspondence, what it is. But it does not belong to this book; a brief summary as to what correspondence is may be seen above at n. 76 and n. 342, and fully in *The Apocalypse Revealed*, from beginning to end: that it is the relation between the natural sense and the spiritual sense of the Word. That in the Word there is a natural and a spiritual sense, and a correspondence between them, has been shown in *The Doctrine of the New Jerusalem respecting the Sacred Scripture*, in particular, n. 5–26 of that work.

516. By the spiritual marriage is meant the marriage of the Lord and the Church, of which above at n. 116–131; and thence also the marriage of good and truth, of which likewise above at n. 83–102. And as this marriage is of the Lord and the Church, and the marriage of good and truth thence is in all and the single things of the Word, it is the violation of this that is meant here by the violation of the spiritual marriage; for the church is from the Word and the Word is the Lord. The Lord is the Word because He is the Divine good and the Divine truth therein. That the Word is that marriage may be seen fully confirmed in *The Doctrine of the New Jerusalem respecting the Sacred Scripture*, n. 80–90.

517. Since, therefore, the violation of the spiritual marriage is the violation of the Word, it is plain that this violation is the adulteration of good and the falsification of truth; for the spiritual marriage is the marriage of good and truth, as has been said. It follows from this that when the good of the Word is adulterated and the truth of the Word is falsified, that marriage is violated. How that violation is committed, and by whom, will to some degree be evident from what follows.

518. Where the marriage of the Lord and the church was treated of before, n. 116 and the following numbers, and where the marriage of good and truth was treated of, n. 83 and the following, it was shown that that marriage corresponds to marriages on earth. It follows thence that violations of that marriage correspond to scortations and adulteries. That it is so is very plain from the Word itself, in that by scortations and by adulteries there, the falsifications of truth and the adulterations of good are signified, as may be seen in evidence from passages out of the Word cited in abundance in *The Apocalypse Revealed*, n. 134.

519. Violation of the Word is committed by those in the Christian Church who adulterate its goods and truths; and they do this who separate truth from good and good from truth, as also by those who take and confirm appearances of truth and fallacies for genuine truth; and they also who know truths of doctrine from the Word and live an evil life; and other such. These violations of the Word and of the church correspond to the prohibited degrees enumerated in *Leviticus*, xviii.

520. Since the natural and the spiritual with every man are closely connected like the soul and the body, for man without the spiritual, which flows in and vivifies the natural, would not be man; it follows thence, that whoever is in spiritual marriage is also in a happy natural marriage, and on the other hand that whoever is in spiritual adultery is also in natural adultery, and *vice versa*. Now, as all who are in hell are in the intermarriage of the evil and false, and this is spiritual adultery itself, and as all who are in heaven are in the marriage of good and truth, and this is marriage itself, therefore the whole hell is called adultery and the whole heaven is called a marriage.

521. To this shall be added the following Relation:—

My eye was opened and I saw a shady wood and a crowd of satyrs there. As to their breasts the satyrs were hairy; and as to the feet some like calves, some like panthers, and some like wolves; and they had the claws of wild beasts on their feet in place of toes. They were running about like wild beasts, and calling out, "Where are the women?" And then strum-

pets appeared, who were waiting for them. They also were monstrous in divers ways. The satyrs ran up to and seized them and bore them into a cavern, which was deep down beneath the earth in the middle of the wood. And on the earth round about the cavern there lay a great serpent, in spiral coil, which breathed its venom into the cave. And upon the branches of the trees above the serpent, dismal birds of night were croaking and screeching among the branches. But the satyrs and strumpets did not see these things, because they were correspondences of their lewdness and thus were the usual appearances at a distance. They afterwards came out of the cavern and went into a sort of low cabin, which was a brothel; and then apart from the strumpets they had a conversation together, to which I bent my ear, for in the spiritual world conversation can be heard at a distance as if present, because extension of space is only an appearance. They were talking about marriages, about nature, and about religion.

Those who as to the feet appeared like calves, were speaking of *Marriages*, and said; "What are marriages but licensed adulteries? And what is sweeter than scortatory hypocrisies, and making sport of husbands?" At this the others in loud laughter clapped their hands.

The satyrs who as to the feet appeared like panthers, spoke of *Nature* and said; "What else is there but nature? What difference is there between man and beast, except that a man has articulate speech and a beast only that of sound? Have they not both life from heat and understanding from light, by the operation of nature?" At this the rest exclaimed, "Ha! you speak from judgment."

Those who as to the feet appeared like wolves, spoke of *Religion*, and said, "What is God, or the Divine, but the inmost of nature operating? What is religion but an invention to captivate and bind the common people?" To this the others cried out, "Bravo!"

Some moments afterwards they rushed out, and in the rush descried me at a distance, with eyes intent, observing them. Exasperated at this they ran out of the wood and with menacing looks hastened their course towards me, and said:

"Why do you stand here and listen to our whisperings?"

I answered, "Why not? What hinders? It was talk." And I repeated what I had heard from them. Their minds were quieted by this, that is, quieted from fear that their sayings should be divulged. And then they began to speak modestly and to act becomingly, from which I recognized that they were not of the common crowd, but of more honorable birth. I then told them that I had seen them in the wood as satyrs, twenty as calf satyrs, six as panther satyrs, and four as wolf satyrs, for they were thirty in number.

They were astonished at this, for to themselves they had appeared no otherwise than as men, just as they saw themselves here with me.

And I informed them that they appeared so from a distance because of their scortatory lust, and this satyrlike form is the form of dissolute adultery, and not of the person. "The cause," I said, "is that every evil concupiscence presents its own likeness in a certain form, which is not visible to themselves but to those standing at a distance." And I said, "That you may believe, send out some of you into the wood, while you remain here and look at them."

And they did so, and sent two, and saw them near the brothel-cabin exactly like satyrs. And when they returned they saluted them as satyrs and said, "O what laughing stocks!"

As they were laughing I said various things to them in jest, and told them I had seen adulterers as swine; and then recalled the fable of Ulysses and Circe, how that she sprinkled the companions and servants of Ulysses with enchanter's herbs and touched them with her magic wand and turned them into swine, perhaps into adulterers, "for by no art could she turn any man into a hog."

When they were through with their loud laughter at this and other like things, I asked them if they knew from what kingdoms of the world they came. They said they were from different kingdoms, and mentioned Italy, Poland, Germany, England, and Sweden. And I asked whether they had seen any one from Holland among them? And they said "Not one."

After this I turned the conversation to serious things, and asked whether they had ever thought that adultery was a sin?

They answered, "What is sin? We do not know what it is."

I asked whether they ever remembered that adultery was against the sixth commandment of the Decalogue?

They replied, "What is the Decalogue? Is it the Catechism? What have we men to do with that childish little book?"

I asked them whether they ever thought anything about hell?

They answered, "Who has ever come up from there and told about it?"

I asked whether in the world they had ever thought about a life after death?

They said, "As about that of beasts. And sometimes as that of ghosts, which if they exhale from dead bodies are dissipated."

I asked again whether they had heard about one or the other of these things from the priests?

They answered, "That they gave attention only to the sound of their voices, and not to the subject. And what is this?"

Astounded at these answers, I said to them, "Turn your faces and your eyes toward the middle of the wood, where the cavern is in which you were."

And they turned and saw that great serpent in spiral coil around it, breathing its venom into it, and also the dismal birds in the branches above it.

And I asked, "What do you see?"

But they were terrified, and made no answer. And I said, "Did you not see the horrible thing? Know, that this is a representative of adultery in the atrociousness of its lust."

Then suddenly a certain angel stood by. He was a priest; and he opened the hell in the western region where such are finally gathered together, and said, "Look there!" And they saw a lake as it were of fire, and recognized some friends there whom they had known in the world who invited them to come to them.

On seeing and hearing these things they turned away, rushed from my sight and left the wood; but I observed their steps, that they seemed to withdraw, but by a roundabout way returned into the wood.

522. After this I went home. And the next day, from a recollection of these sad scenes I looked towards the same wood,

and saw that it had disappeared, and in its place was a sandy plain, and in the midst of this a pool, in which were some red serpents. But some weeks afterwards I looked again at the place, and saw on the right side of it a fallow field and several husbandmen upon it. And again, after some weeks, I saw that the fallow land had become a cultivated field, surrounded by small trees. And then I heard a voice from heaven, "Enter into your chamber and shut the door, and go on with the work begun upon the *Apocalypse*, and pursue it to the end within two years."

ON THE IMPUTATION OF EACH LOVE, SCORTATORY AND CONJUGIAL.

523. The Lord says: "Judge not, that ye be not condemned." (*Matt.* vii. 1 ; by which can by no means be meant the judgment of the moral and civil life of any one in the world, but the judgment as to his spiritual and celestial life. Who does not see, that if one may not judge as to the moral life of those that dwell with him in the world, society would perish? What would society be if there were no public judgments? Or if every one might not form his judgment of another? But to judge what his interior mind or soul is, thus what is his spiritual state and therefore his lot after death, of this one may not judge for it is known to the Lord only ; and the Lord does not reveal it until after death, in order that every one may do what he does in freedom, and that by this fact the good or the evil shall be from him, and thus in him ; and thence that he may live to himself and be his own to eternity. That the interiors of the mind, hidden in the world, are revealed after death, is because it is of interest and of advantage to the societies into which man then comes ; for there all are spiritual. That they are then revealed is plain from these words of the Lord:—

> There is nothing covered that shall not be revealed, neither hidden that shall not be made known. Therefore whatsoever ye have spoken in darkness shall be heard in the light ; and that which ye have spoken in the ear in closets, shall be proclaimed from the housetops (*Luke* xii. 2, 3).

A general judgment like this is allowable: "If in internals you are such as you appear in externals you will be saved, or will be condemned." But a particular judgment such as "You are such in internals and therefore will be saved, or will be condemned," is not allowable.

Judgment of man's spiritual life, or of the internal life of his soul, is meant by the imputation here treated of. Who among men knows which one is a whoremonger at heart? Or which a consort at heart? And yet the thoughts of the heart, which

are the purposes of the will, judge every man. But these subjects shall be laid open in the following order:—

(1) That to every one after death is imputed the evil in which he is; likewise the good.

(2) That a transcription of the good of one into another is impossible.

(3) That imputation, if such a transcription is meant by it, is an idle word.

(4) That the evil of every one is imputed according to the quality of his will and according to the quality of his understanding; likewise the good.

(5) It is in this wise that scortatory love is imputed to any one.

(6) That conjugial love is imputed in like manner.

The explanation of these follows.

524. (1) *That to every one after death is imputed the evil in which he is; likewise the good.* That this may appear in some clearness it shall be illustrated under distinct heads, thus: (1) That every one has his peculiar life. (2) That his own life remains with every one after death. (3) That to an evil man is then imputed the evil of his life, and to the good man is imputed the good of his life.

(1) That every one has his peculiar life, thus a life distinct from that of another, is known; for there is a perpetual variety and no one thing is the same as another. Each one therefore has what is his own. This is very manifest from the faces of men, in that there is no one face just like another, and cannot be to eternity. The reason is that there are no minds alike, and the faces are from the mind; for the face, as has been said, is the type of the mind, and the mind derives its origin and form from the life. If a man had not his own life, just as he has his own mind and his own face, he would have no life after death distinct from that of another. Yea, neither would there be any heaven, for heaven consists of perpetually distinct individuals. Its form is solely from the varieties of souls and minds disposed in such order as to make one, and they make one from the One whose life is in all and in the single ones therein, as the soul is in man. If it were not so heaven would be dispersed because its form would be dis-

solved. The One, from whom all and each single individual have life, and from whom the form coheres, is the Lord. Every form in general is from various things, and is such as is their harmonious co-ordination and disposition into one. Such is the human form. Hence it is that man, consisting of so many members, viscera and organs, has no feeling within himself or from himself but that he is one.

(2) That his own life awaits every one after death is known in the church from the Word, as from these things there:—

The Son of man shall come, and then He shall reward every man according to his works (*Matt.* xvi. 27).

I saw the books opened, and they were judged every man according to his works (*Rev.* xx. 12, 13).

In the day of judgment God shall render to every man according to his deeds (*Rom.* ii. 5, 6; 2 *Cor.* v. 10).

The deeds, according to which it will be rendered to every one, are the life, because the life does them and they are according to the life.

As it has been given to me for many years to be with the angels, and to talk with those that were coming from the world, I can testify for a certainty that every one is explored there as to what his life has been; and that the life which he has contracted in the world remains with him to eternity. I have conversed with those who lived ages ago whose life was known to me from history, and have recognized that it was like the description. I have also heard from the angels that the life of no one can be changed after death, because it is organized, in accordance with his love and thence his works, and if they were changed the organization would be torn to pieces, which can never be done. And that a change in organization only takes place while in the material body, and is entirely impossible in the spiritual body, after the former is cast off.

(3) That then is imputed to an evil man the evil of his life; and to the good man is imputed the good of his life. The imputation of evil is not accusation, crimination, inculpation, and judgment, as in the world, but the evil itself works this; for the evil, of their own free will, separate themselves from the good, because they cannot be together. The delights of

the love of evil have an aversion to the delights of the love of good, and from every one his delights exhale, as do the odors from every plant on earth; for they are not absorbed and concealed by a material body as before, but flow freely forth from their loves into the spiritual aura. And as evil is there sensibly perceived as in its odor, it is this that accuses, criminates, inculpates, and judges, not before any judge, but before every one who is in good. And this is what is meant by imputation. Moreover an evil man chooses his companions, with whom he may live in his delight; and as he has an aversion to the delight of good, he of his own accord, betakes himself to his own in hell.

The imputation of good is effected in like manner. This takes place with those who in the world acknowledged that all the good in them is from the Lord and none from themselves. These are let into the interior delights of good, after they are prepared, and then the way is opened for them into heaven, to the society where its delights are homogeneous. This is done by the Lord.

525. (2) *That transcription of the good of one into another is impossible.* The evidence of this also can be seen from these considerations in order: (1) That every man is born in evil. (2) That he is led into good by the Lord, through regeneration. (3) That this is done by a life according to His commandments. (4) Therefore the good which is thus implanted cannot be transcribed.

(1) That every man is born in evil is known in the church. It is said that this evil is by inheritance from Adam; but it is from the parents. Every one derives his disposition, which is inclination, from them. Reason and experience prove that this is so, for the likeness to the parents, in face, in genius, and in manners, is manifest, in the immediate children, and in the posterities from them. Hence families are known by many, and judgment as to their minds is formed. The evils therefore in which men are born are those that the parents themselves have contracted, and have passed on by derivation to their offspring. The reason why it is believed that the guilt of Adam is inscribed upon the whole human race, is that few reflect upon any evil in themselves, and thence know it.

They therefore suppose it to be so deeply hidden as not to appear except before God.

(2) That man is led into good by the Lord, through regeneration. That there is regeneration, and that no one can enter heaven unless he is regenerated, is very plain from the Lord's words in *John* iii. 3, 5. That regeneration is purification from evils, and thus renovation of the life, cannot be unknown in the Christian world; for reason also sees this, when it acknowledges that every one is born in evil, and that evil cannot be washed and purged away like filth with soap and water, but by repentance.

(3) That man is led into good by the Lord, through a life according to His commandments. The commandments of regeneration are five, which may be seen above, n. 82. Among them are these: That evils are to be shunned because they are of the devil, and from the devil; and, That goods are to be done because they are of God, and from God; and, That the Lord is to be approached in order that He may lead men to the doing of these commandments. Let every one consult himself, and consider whether a man has good from any other source, and if not good he has not salvation.

(4) That good when thus implanted cannot be transcribed. By transcription is meant the transcription of the good of one into another. It follows from what has been said above, that by regeneration a man as to his spirit is made altogether new, and that this is effected by a life according to the Lord's commandments. Who does not see that this renovation cannot be accomplished except from time to time, scarcely otherwise than as a tree successively takes root and grows from the seed, and is perfected. Those who conceive otherwise of regeneration know nothing of man's state; nor anything about evil and good, that these two are altogether opposite, and that good cannot be implanted except as evil is removed. Nor do they know that so long as any one is in evil he is averse to good which in itself is good. If therefore the good of one could be transferred into any one who is in evil, it would be as if a lamb were cast to a wolf, or as a pearl tied to the snout of a hog. From which it is manifest that inscription is impossible.

526. (3) *That imputation, if such a transcription is meant by it, is an idle word.* It has been shown above in n. 524, that after death to every one is imputed the evil in which he is; likewise the good. What is meant by imputation is thence evident. But if transcription of good into any one who is in evil be meant by imputation, it is an idle word, because the thing is impossible, as also was shown just above at n. 525.

By men in the world merits can in a manner be transcribed. That is, good can be done to children on account of their parents, or to the friends of an adherent out of favor; but the good of merit cannot be inscribed upon their souls, it can only be adjoined from without. The like cannot be done with men as their spiritual life. This, as has been shown above, must be implanted; and if it be not implanted by the life according to the Lord's commandments, mentioned above, the man remains in the evil in which he was born. Until this is done no good can reach him, or if it touches him it is instantly repelled and recoils, like an elastic ball falling upon a rock, or is swallowed up as a diamond cast into a bog. Man not reformed is as to his spirit like a panther, or like an owl, and may be compared to a briar and a nettle. But man regenerated is as a sheep, or as a dove, and may be compared to an olive tree and a vine.

Think, I pray you if you please, How can a man-panther be converted into a man-sheep? Or an owl into a dove? Or a briar into an olive tree? Or a nettle into a vine, by any imputation; if by that be meant a transcription? That the conversion may be effected, must not the wild nature of the panther and the owl, and the noxiousness of the briar and the nettle be first removed, so that the truly human and innocuous can be implanted? And how this is done the Lord teaches in *John* xv. 1–7.

527. (4) *That the evil of every one is imputed according to the quality of his will, and according to the quality of his understanding.* It is known that there are two things which make man's life, will and understanding; that all things done by a man are done by his will and by his understanding; and that without these acting, man would have no action nor speech other than as a machine. From which it is plain that such as is the quality of his will and understanding such is the man; and that the action of man in itself is such as the affection of

his will is which produces it; and that a man's speech in itself is such as is the thought of his understanding which produces it. Therefore a number of men may act and speak alike, and yet act and speak unlike, one of them from a depraved will and thought, another from an upright will and thought. From this it is evident what is meant by the deeds or works, according to which every one will be judged, namely, the will and the understanding; consequently that by evil deeds are meant the deeds of an evil will, of what quality soever they may outwardly appear; and that by good deeds are meant the deeds of a good will, although outwardly they appear similar to the works of an evil man.

All things that are done from a man's interior will are done for a purpose, for that will does the thing which it purposes to itself in its intention. And all things that are done from the understanding are done from confirmation, since the understanding confirms. It is evident from this that the evil or the good imputed to any one is according to the quality of his will in the things done, and according to the quality of his understanding concerning them. This may be confirmed by the following.

I have met with many in the spiritual world who in the natural world had lived like others, clothing themselves splendidly, faring sumptuously, trafficking for gain like others, attending dramatic performances, jesting about love affairs as if from lust, and other like things, and yet with some the angels accounted these as evils of sin, and with others accounted them not as evils; and these they declared innocent, but those guilty. To the question why it was so, when yet they had done like things, they answered that they regard all from their purpose, intention, or end, and according to this distinguish them, and that therefore those whom the end excuses or condemns they excuse or condemn, for all in heaven have an end of good, and all in hell have an end of evil.

528. To this is added the following. It is said in the church that no one can fulfil the law, and the less so for the reason that if a man offends against one commandment of the Decalogue, he offends against all. But this form of speech is not as it sounds. For it must be thus understood, that he who of

purpose or from confirmation acts against one commandment acts against the rest, because to act thus from purpose or from confirmation is to deny altogether that it is a sin, and he who denies it to be a sin makes nothing of acting against the other commandments. Who does not know that one who is an adulterer is not therefore a murderer, a thief, and a false witness, and does not wish to be? But a man who from purpose and from confirmation is an adulterer makes nothing of anything pertaining to religion, and so makes nothing of murder, of theft, and of false witness, and abstains from them, not because they are sins, but because he has fear of the law and of his reputation. That adulterers from purpose and from confirmation regard the sacred things of the church and of religion of no account may be seen above, n. 490–493, and in the two Relations, n. 500, 521, 522. It is similar if one from purpose or from confirmation acts against any other commandment of the Decalogue, he acts also against the rest, because he does not regard anything as a sin.

529. It is quite similar with those who are in good from the Lord. If they from will and understanding, or from purpose and confirmation, abstain from one evil because it is a sin, they abstain from all, and more yet if they abstain from several; for as soon as one from purpose, or from confirmation, abstains from any evil because it is a sin, he is kept by the Lord in the purpose of abstaining from the rest. If then he does evil from ignorance, or from some prevailing concupiscence of the body, it is yet not imputed to him, because he did not propose it to himself, and does not confirm it with himself. A man comes into this purpose if once or twice in a year he examines himself, and repents of the evil that he discovers with himself. It is otherwise with him who never examines himself. From these considerations it is manifest who it is to whom evil is imputed and to whom it is not imputed.

530. *It is in this wise that scortatory love is imputed to any one.* That is to say, not according to the deeds as they appear outwardly to men, yea, nor as they appear before a judge, but as they appear inwardly before the Lord, and from Him before the angels, which is according to the quality of the man's will, and the quality of his understanding in them. There are var-

ious circumstances in the world which mitigate and excuse crimes, and which aggravate and incriminate. But still after death imputations are not made according to circumstances that are the externals of the deed, but according to internal circumstances of the mind, and these are regarded according to the church in every one.

For example, a man impious of will and understanding, one who has no fear of God nor love of the neighbor, and therefore no reverence for any holiness of the church: After death he is accounted guilty of all the crimes that he committed in the body, and his good deeds do not come into remembrance; because his heart, from which they issued as from a fountain, was turned away from heaven and turned towards hell, and the deeds of every one flow from the place of his heart's abode. That this may be understood I will mention a secret.

Heaven is distinguished into innumerable societies. Likewise, by opposition, hell. And the mind of every man, according to his will and thence his understanding, is actually dwelling in some one society, and intends and thinks in like manner with those who are there. If his mind is in some society of heaven, then he intends and thinks in like manner with those who are there; if it is in some society of hell, in like manner with those who are there. But as long as he lives in the world he migrates from one society to another, according to the changes of the affections of his will and thence of the thoughts of his mind. But after death his wanderings are brought together, and from the wanderings collected in one, the place for him is designated, if evil, in hell; if good, in heaven. Now as all in hell have a will of evil, from that all there are regarded; and as all in heaven have a will of good, from that all there are regarded. And therefore imputations after death are made according to the quality of the will and the understanding of every one. Thus it is with scortations, whether they are fornications or pellicacies or concubinages or adulteries; because they are imputed to every one not according to the deeds, but according to the state of mind in the deeds; for deeds follow the body in the tomb, but the mind rises again.

531. (6) *That in like manner conjugial love is imputed to every one.* There are marriages in which conjugial love does

not appear and yet is there; and there are marriages in which conjugial love appears and yet is not there. The reasons for each are many, knowable in part from what has been written respecting love truly conjugial, n. 57–73; respecting the causes of colds and separations, n. 234–260; and respecting the causes of apparent love and friendship in marriages, n. 271–292. But the appearances in externals determine nothing as to imputation. The one thing that determines is the conjugial, which is seated in the will of every one, and is guarded, in whatsoever state of marriage the man is; for that conjugial is as the balance wherein that love is weighed. For the conjugial of one man with one wife is the precious treasure of human life and the repository of the Christian religion, as was shown above in n. 457, 458. And because this is so the love can be with one married partner and not with the other; and the love can lie so deeply concealed that the man himself takes no notice of it; and it may be inscribed too in the course of the life. The reason is, that this love in its steps goes hand in hand with religion, and religion, because it is the marriage of the Lord and the church, is the initiament and ingrafting of this love; therefore conjugial love is imputed to every one after death according to his spiritual rational life. And for him to whom this love is imputed after death, marriage is provided in heaven, of whatsoever kind his marriage may have been on earth.

From all these considerations comes now this final conclusion: That not from the appearances of marriages, nor from the appearances of scortations, is it to be determined respecting any one, whether he is in conjugial love or not. Wherefore, "Judge not, that ye be not condemned" (*Matt.* vii. 1).

532. Hereto I will add this Relation :—

I was once, as to my spirit, taken up into the angelic heaven, and into one of its societies, and then some of the wise there came to me and said, "What is there new from earth?"

I said to them, "This is new: That the Lord has revealed secrets that surpass in excellence the secrets revealed hitherto from the beginning of the church."

They asked, "What are they?"

I replied, "They are these: (1) That in the Word, in all and in the single things of it, there is a *Spiritual Sense* correspond-

ing to the natural sense; and that through that sense there is conjunction of the men of the church with the Lord, and consociation with the angels; and that therein resides the holiness of the Word. (2) That the *Correspondences* of which the spiritual sense of the Word consists have been disclosed."

The angels asked, "Have not the inhabitants of the globe known about correspondences before?"

I replied, "Nothing at all. And they have lain hidden now for some thousands of years, ever since the time of Job; yet with those who lived at that time, and before, the knowledge of correspondences was the knowledge of knowledges, from which they had wisdom, because cognition concerning things spiritual, which are those of heaven and thence of the church. But because that knowledge was converted to idolatrous purposes, it was, of the Lord's Divine Providence, so blotted out of remembrance and lost that no one saw any sign of it. But now, at last, it has been laid open by the Lord, in order that there may be brought to pass conjunction of the men of the church with Him, and consociation with the angels, and this is effected through the Word, wherein all and the single things are correspondences."

The angels were greatly rejoiced that it had pleased the Lord to reveal this great secret, which for several thousands of years had lain so deeply concealed, and said, "It is to the end that the Christian church, which is founded upon the Word, and is now at its end, may revive again and draw breath through heaven from the Lord." And they asked whether through this knowledge it has at this day been made known what is signified by baptism and the holy supper, about which hitherto men have thought so variously?

I answered that it has been made known.

(3) I said further that a revelation has at this day been made by the Lord respecting *the life of men after death.*

The angels said, "What about life after death? Who does not know that man lives after death?"

I replied, "They know and they do not know. They say it is not the man but his soul that lives, and that this lives as a spirit and of the spirit they cherish the idea that it is as wind or ether, and that the man does not live until after the day of

the last judgment; and that then the bodies that men had left behind in the world, though eaten by worms, mice, and fishes, will be gathered up and brought together again into a body, and that thus men will rise again."

The angels said, "What is this? Who does not know that man lives as a man after death, with the difference only that then he lives as a spiritual man, and that the spiritual man sees the spiritual man as the material man sees the material. And that they know not a single difference except that they are in a more perfect state?"

(4) The angels asked, "What do they know about our world? And about heaven and hell?"

I said, "They know nothing. But at this day the Lord has disclosed the nature of the spiritual world in which angels and spirits live, and thus what the nature of heaven is, and of what quality hell is, as also that angels and spirits are in conjunction with men; and many wonderful things about them."

The angels were glad that the Lord had been pleased to make such things known, so that men may no longer grope in uncertainty from ignorance respecting his immortality.

(5) I told them further: "At this day the Lord has revealed that in your world there is an other sun from that in ours, and that the sun of your world is pure love, and the sun of our world is pure fire. And that therefore all that proceeds from your sun, because it is pure love, partakes of life; and that all that proceeds from our sun, because it is pure fire, partakes nothing of life, and that thence is the difference between *the spiritual and the natural;* which difference, hitherto unknown, has also been disclosed. From which it has become known whence the light is that enlightens the human understanding with wisdom, and whence is the heat which enkindles the human will with love. (6) It has besides been made known that there are three degrees of life; and that thence there are three heavens; and that the human mind is distinguished into three degrees, and thence man corresponds to the three heavens."

The angels said, "Did they not know this before?"

I answered that, "They knew of degrees between greater and less, but nothing of the degrees between prior and posterior."

(7) The angels asked whether any more things than these have been revealed?

I said, "Many more. Namely: Respecting the *Last Judgment:* Respecting the *Lord*, that He is the God of heaven and earth: That *God* is one, both in Person and in Essence, in whom is a Divine Trinity, and that He is the Lord: And respecting the *New Church* to be established by Him; and concerning the *Doctrine* of that church: Respecting the *Holiness of the Sacred Scripture:* Also that the *Apocalypse* has been revealed, which could not have been revealed, even as to one little verse, except by the Lord: Moreover, respecting the *Inhabitants of the planets*, and of the *Earths in the Universe:* besides many notable and wonderful things out of the spiritual world, whereby many things that pertain to wisdom have been revealed from heaven."

533. The angels were greatly rejoiced on hearing these things, but they perceived a sadness in me, and inquired, "Whence is your sadness?"

I said, "Because the secrets at this day revealed by the Lord, although in excellence and worth they surpass the knowledges hitherto made known, are yet on earth esteemed as of no value."

The angels were astounded at this, and besought the Lord that they might be permitted to look down into the world. And they looked down, and lo! mere darkness there! And they were told to write these secrets upon paper, and to let the paper down upon the earth, and they would see a marvel. And it was done. And behold, the paper on which the secrets were written was let down from heaven, and in its descent while still in the spiritual world it shone like a star; but as it passed down into the natural world the light disappeared, and by degrees as it descended it was veiled in darkness. And when it was let down by the angels into companies where there were doctors and learned men—from some of the clergy and of the laity—a murmur was heard from many, in which were these words:

"What is this? Is it anything? What matters it whether we know these things or do not know them? Are they not offspring of the brain?"

And there was an appearance as if some took the paper and folded and rolled and unrolled it with their fingers, in order to obliterate the writing. And it appeared as if some tore it in pieces, and as if some wished to trample it under their feet. But they were withheld by the Lord from such an outrage, and the angels were commanded to withdraw it and guard it. And as the angels were made sad, and were thinking, "How long will this be?" it was declared:—

For a time, and times, and half a time (*Rev.* xii. 14).

534. After this I spoke with the angels, and said that yet another thing is revealed in the world by the Lord.

They asked, "What is it?"

I said, "Respecting love truly conjugial, and its heavenly delights."

The angels said, "Who does not know that the delights of conjugial love excel the delights of all other loves? And who cannot see that into some love are brought together all the states of blessedness, satisfaction, and delight that can ever be conferred by the Lord? And that the receptacle of these is love truly conjugial, which can receive and perceive them even to full sensation."

I answered, "That men do not know this, because they have not come to the Lord, and lived according to His commandments, by shunning evils as sins, and doing good, and love truly conjugial with its delights is from the Lord only, and is given to those that live according to His commandments. That thus it is given to those who are received into the New Church of the Lord, which is meant by "the New Jerusalem" in the *Apocalypse*. To this I added that I am in doubt whether at this day in the world they are willing to believe that this is in itself a spiritual love, and is therefore from religion, for the reason that they cherish only a corporeal idea of it."

They then said to me, "Write about it, and follow the revelation. And afterwards the book written about it shall be let down by us out of heaven, and we shall see whether the things therein are received, and at the same time whether they are willing to acknowledge that this love is according to

religion with man, spiritual with the spiritual, natural with the natural, and merely carnal with adulterers."

535. After this I heard a hostile murmur from those below, and at the same time these words, "Work miracles and we will believe."

I asked, "Are not these miracles?"

And they answered, "No!"

I asked, "What miracles then?"

And it was said: "Discover and reveal things to come, and we shall have faith."

"But," I replied, "such things are not given from heaven, because in so far as man knows the future his reason and understanding, with his prudence and wisdom, fall into inaction, and become torpid and decay." And I asked again, "What other miracles shall I do?"

"And then the cry was made, "Perform miracles like those which Moses did in Egypt."

To this I answered, "Perhaps you would harden your hearts at them, as Pharaoh and the Egyptians did."

It was answered that they would not.

And again I said, "Assure me that you will not dance around a golden calf and adore it, as the posterity of Jacob did within the space of a month after they had seen the whole of Mount Sinai on fire, and heard Jehovah Himself speaking out of the fire, thus after a miracle which was the greatest of all." ("A golden calf" in the spiritual sense is the pleasure of the flesh.)

And it was answered from below, "We shall not be like the posterity of Jacob."

But I then heard it said to them from heaven, "If you believe not *Moses* and the *Prophets*, that is, the Word of the Lord, you would no more believe from miracles, than did the sons of Jacob in the wilderness, no more indeed than they believed when they saw with their own eyes the miracles which the Lord Himself wrought when He was in the world."

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